

*Thomas* DAVIDS *Fowler* —

# THANKES-GIVING FOR THE ARRAIGNE.

ment of the Man of Earth,

set forth in two Sermons by W. B.

*W. Burton*

*The first Sermon sheweth the manner of  
Davids thanks-giving, and containeth many comfor-  
table points necessarie for afflicted consciences.*

The second Sermon setteth forth the matter it selfe,  
*for which David giueth thanks, and that is, The arraigne-  
ment of the Man of Earth,*

*Wherein is entreated of these points following. ver. 2.*

1. Of the parties betweene whom the controuersie dependeth.
2. Of the parties before whom it is tryed.
3. Of the persons by whom it is tryed.
4. Of the action it selfe that is tryed.
5. Of the verdict of the Iurie.
6. Of the court of conscience, with a description of the same.
7. Of the verdict of the court of conscience.
8. Of the sentence of the Iudge.
9. Of the execution of the sentence.

*Wherevnto are newly adioyned two other*

Sermons of the Tryall of Faith: whereby euery man

*may learne how to know whether he haue the true  
iustifying faith vnto saluation or no.*

*By the said Author.*

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Imprinted at London for George Potter, and are to be solde at his  
shop, at the great North doore of S. Paules, at the  
signe of the Bible. 1602.

# DAVID'S THANKS-GIVING FOR THE ARRIVAL

ment of the Man of Earth

which is two centuries old

The first Simon David

which is giving and containing many comfort

which is giving and containing many comfort

The second Simon David

which is giving and containing many comfort

ment of the Man of Earth

which is giving and containing many comfort

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To the Right Honourable Sir William  
Periam Knight, Lord chiefe Baron  
of her Maiesties Exchequer, grace,  
mercie, and peace.

**R**ight Honourable, the importunate desire of di-  
uers well affected Christians which heard these  
Sermons in London, and chiefly of some  
that haue beene humbled with affliction of con-  
science, hath preuailed with me for the penning  
and publishing of the same, which through the  
blessing of God may bring comfort and profit  
to more then to those that heard them. In regarde of many honou-  
rable fauours and good encouragements receiued from your Lord-  
ship in the worke of my ministerie where I dwell. I haue presumed  
to offer this my mite vnto you, as a poore testimonie of a minde  
willing to be thankesfull if it were in my power, which both for the  
matter that is handled therein, as also for the manner of handling,  
I deemed of right to belong chiefeley vnto your Lordship, which  
(together with my good meaning herein) if it shall please you  
(which I humbly craue) to construe and accept in good part,  
I shalbe not a little encouraged to take more paines in greater mat-  
ters then these come to. Thus crauing pardon for my boldnesse.

I humbly take my leaue, commending you to the abun-  
dant and gracious blessing of God. 1598.

November, 8.

Your Lordships to commaund,  
William Burton.

Yours faithfully,  
William Burton.

# Dauids thankfulness for the arraignment of the man of Earth.

PSAL. 10. 17. 18.

*Lord, thou hast heard the desire of the poore, thou preparest their Text.  
hears, thou bendest thine eare vnto them. To iudge the father-  
lesse, and poore, that the man of earth cause to feare no more.*



His tenth Psalm doth most liuely describe vnto vs a corrupt and peruerse state of a miserable common-wealth groaning and fainting vnder the intollerable burthens of manyfold oppressions, and extreame iniuries heaped vpon her by the mighty and proud Nimrods of that time, by cruell and crafty worldlings, by godlesse and blasphemious Atheists, by secure, and carnall Epicures, by loose and lawlesse Bishops, which in *Dauid's* time like Bees swarmed in euery Countrie and Citie, in euery Towne and Village, and came about the poore seruants of God, daylie and hourelly as thicke as hailestones in *Egypt*, euen a right picture of that wherein we now liue, which made that princely Prophet and propheticall Prince *Dauid* (as a man amazed at such a forelorne sight and pitifull complaining that was on euery side) to speake farre otherwise of the Lord then he is indeede, and in a kinde of quarrelling manner to expostulate the matter with the Lord after the manner of man, saying: *Why standest thou farre of O Lorde; and biddest thy selfe in due time, euen in affliction: & euen while the wicked with pride doth persecute the poore?* Greatly (no doubt) did iniquitie preuaile, and strong was the temptation; yea to great bouldnes, and courage were the wicked growne when it seemed to *Dauid*, as if the Lorde were carelesse in governing the world, and had forgotten to releue his poore distressed people, or call the wicked to account, but seemed either to let them doe euen what they list without controulement, which

God forbid we should once imagine, but yet in the time of affliction and temptation such is the weaknes of faith euen in the very regenerate, that they conceiue somtime of God and his workes, otherwise then becometh them, or then be seemeth the maiestie of God, the reason hereof is, because they be for the time as men that are buffeted and astonied with blowes, to whose fence the ground seemeth to turne round, when indeed there is no such matter, but the turning and alteration is in them selues, and therefore the temptations of the regenerate are called by *Paule* the buffetings of Sathan. 2. *Cor.* 12. 7. And yet notwithstanding (though at a blush they may seeme to iumpe with the wicked, who do alwayes harbour within them most base and vnworthy concepts of the most high, who filleth Heauen and earth with his all seeing, and incomprehensible presence, and with whom is neither change nor shew of change, yet betweene the godly and the wicked there is alwayes this double difference. First, in the greatest afflictions, and weaknesse of faith wherewith the godly are exercised, there is yet some euidence of Gods sanctifying spirit in them, supporting them from finall & desperate falling away from the grace of God, though it be more then they alwayes feelee in themselves, for though *Dauid* complaineth in the beginning of this Psalm of Gods long absence, yet he is certainly perswaded of his presence to him, or else he had praied in vaine. And as earthlie Fathers haue a secret affection to their children more then their children do allwayes perceiue, so God hath a secret hand in his children to vphould them from falling away, more then they alwaies doe feelee, which feeling they want somtime to humble them, and to make them more earnest in prayer, and more carefull to keepe the fauour of God when they haue it. And somtime the Lord bestoweth secret fauors vpon his children more then they know of, as *Iosephs* bretheren had euery man his money in his sack by the way, which was more then they knew, till they came to their Inne. *Gen.* 42. 27. But with the wicked it is not so, for God hath left them to themselves, giuing them ouer to a reprobate sence that they may wax worse and worse, deceiuing and being deceiued, there is no secret hand of Gods grace in them, that can be perceiued either of themselves or of others for them. Another difference is this: when the heat of affliction and strength of temptation is alaiad in the godly, and they come to themselves againe; as men doe that haue bene beaten and buffeted, they recall their erreure, and correct their former crazed opinions, giuing to God afterward that honour that is due vnto him; but the wicked after they be a litle eased, and relea-

Rom. 1.  
24.  
2. Tim.  
3. 13.

fed of their paine, doe turne againe to their former vomit, neuer once dreaming that they either thought or spake, or did any thing amisse, or against the glory of God, but praise their owne wit, doing sacrifice to the workes of their owne fingers.

After *Dauid* had complained to the Lord of the pride and crueltie of the wicked and very substantiallie proued those articles which he exhibited against them, in the 12. verse he doth humbly sue vnto the Lord by praier, that he would arise and shew by some gracious effects that he hath the poore in remembrance, which doe commit themselves vnto him, and namely by breaking the arme, that is, the power of the wicked which they abused to mischiefe and wrong. And at length as one hauing obtained his request, hee concludeth this Psalm with a holy gratulation or thanksgiuing vnto the Lord, for that by his spirite hee did assure him of some remedy, by taking a iudicial hearing of the matter on both sides, whereby we are taught to pray for Gods poore distressed people as for our selues, as also to bee as thankfull to God for his mercies towards them as if they had bene bestowed vpon our selues, and in so doing shall we trie whether we be fellow and feeling members of the bodie of Christ, or dead and rotten members, such as are cut off from the bodie, and liue not by the life of God that is in Iesus Christ.

*Lord thou hast heard, &c.* Heere *Dauid* acknowledgeth the goodnesse of God towards his poore helpelesse seruants two waies, first generally in the 17. verse, saying, *Lord thou hast heard the desire of the poore*, then particularly amplifying this goodnesse of God, first by setting downe the efficient cause of the poore mans desire, in these wordes, *Thou preparest their heart*, then by noting the formall cause of that readinesse, and willingnesse which is in God to heare their desire in these wordes, *Thou benedest shine care vnto them*, and then by the finall cause of this goodnesse, in verse 18. and that is double, first in respect of the poore, and oppressed, that they may haue iustice and right, secondlye in respect of their oppressors (who are called in contempt the Man of Earth) that they maye bee no more cause of terror to the godlye.

The first thing heere to be noted, is how *Dauid* changeth his note, for before he said, *Lorde thou hast hid thy selfe*, but now he sayth *Lorde thou hast heard the desire of the poore*, that is, thou hast shewed thy selfe in the robes of Iustice and iudgement: *Dauid* here was like one that during the bastaille could not tell what to make

of the matter, but after the encounter is past, like a valiant conqueror he striketh vp, and maketh forward in triumph saying: *The Lord is King for ever and ever, the heathen are destroyed out of thy sight, Lord thou hast heard the desire of the poore, thou preparest their heart, thou benedict shine care. To iudge the fatherlesse and the poore, that the man of earth canse is feared no more.*

And heere we see that verified which is in *Psalme. 126. 5. 6. They that sowe in teares, shall reape in ioy*: And that which is in our produer, A harde beginning maketh a good ending: for one would haue thought by the beginning of this Psalme that he should neuer haue obtained so happy an end, for thus he beginneth: *Why dost thou stand farre off O Lord, and hidest thy selfe in time of affliction*: that is, why haue wee not iustice executed; but he endeth as you heare: *Lord thou hast heard the desire of the poore, &c.* which is as much as can bee desired. Such a blessed and ioyfull ende will God sende vnto all his poore afflicted seruants, when he hath well humbled them, and throughly exereised them with the buffetings of Sathan, and stung them to the very heart with the sence and feeling of their sinnes, and affrighted them with a terrible shew of an angrie and wrathfull countenance, all which the Lord will doe against his deere children. First to let them feelee and know what they haue, and are of themselves, secondlie, to make them acquainted with sathans mallice, that they take heede how they either obey him or beleue him? againe, thirdlie, to make the greatnesse of his loue, and gracious mercy more knowne in deliuering them at the last; for by the want of a benefite we know what a benefite is worth, and therefore ioy restored, is more acceptable then ioy continued. *Psal. 51. 12.* And lastly to make them fit instruments for the conuersion and strengthening of those that are, or shalbe in the like case, as Christ saith to *Peter: Sathan hath desired to sift you, as wheat is sifted, but I haue prayed for thee, that thy faith may not faile.* Therefore when thou art conueried, strengthen thy brethren. But in the meane time it goeth hard for any feeling that the afflicted soule hath of any comfort in himselfe, Oh I cannot feelee the loue of God in my heart, I cannot finde Gods spirit in my hart, my heart is not grieued for my sinne, I cannot pray, I take no delight in the worde, &c. Oh that I could pray, that I could beleue, that I could feelee Gods mercy in assuring my heart of the forgiuenes of my sinnes, but I haue abused his mercie, and offended his Maiestie, and therefore I am cast out of his sight, there is no mercy for me, I am damned, and I shall go to hell, &c. And thus the poore soule taketh on during the winter time of afflictions,

Luke. 22.

31. 32.



afflictions, and temptations: but soft a while, who telleth thee that thou art cast out of Gods sight, that thou art a reprobate, &c. Againe, who tolde thee that thou wantest faith and repentance, and other graces of the spirit? Againe, who is it, or what is it, that dooth so earnestly thirst after those excellent graces of faith, of repentance, of the forgiveness of finnes, &c. Surely in this Tragedie be three Actors, and euery one doth his part, and here is wisdom to discern one from the other, heere is thy owne conscience accusing, Sathan accusing, and Gods law accusing. Thy conscience sheweth thee thy wants; Gods spirit sheweth thee thy wants, and Sathan sheweth thee thy wants; but that which God doth in loue Sathan doth in malice, that which God doth to humble thee, Sathan doth to destroy thee; thou saiest thou canst not repent, thou canst not beleue, thou canst not pray: Oh sweete mercie of God, for that the wicked doe not so much as know their wants, thou art sorie that thou canst not repent, that thou canst not beleue, &c. Oh what better repentance then to bewaile thy impenitencie? what greater grieve then that which ariseth for no grieve for sinne? What is this but sorrowe it selfe for sinne? thou wouldest pray, thou wouldest beleue stedfastly, who wrought that hunger and thirst in thee? not flesh and blood, not Sathan, therefore it must needs be Gods spirit, content thy selfe thou shalt be satisfied, and take that desire of grace for grace it selfe, and a pledge of further grace to be receiued hereafter. Thou saiest thou feelest not Gods loue in thee, and therefore he loueth thee not, but doe the Lorde no iniurie, measure not his grace by thy feeling, he that tooke a rib out of mans side, while he slept, in such sorte that he felt it not, can also put a secret hand of grace into thee, to vpholde thee while his spirit dooth sleepe in thee, and thou not feele it, and for the prooofe of that I say consider with me, how often haue many beene tempted to mischiefe themselves and others, yea and practised their owne destruction which yet are liuing, and well? from whence came this, but from a secret hand of God within them, that still plucked them as a pray out of the hands of their enemy. Some againe (that I know) haue beene affraide that they should speake blasphemie against God and treason against the Queene; and haue beene so tempted thereunto, that they haue held their mouthes with their hands lest it should out, and yet when they haue beene willed to vtter it, they could not, but cleane contrarie, in stead of treason and blasphemie, haue spoken all good in most heartie and holy manner that might be, both of God and of the Queene, by which they haue perceiued and confessed in the ende

to Gods great glory, that these were illusions of sathan, and that Gods spirit is stronger in them then the temptation, when they had supposed that God had cleane forsaken them. Oh I am damned, I am damned thou criest: who told thee so; Surely it is the voice of Sathan that would haue it so, beleeue him not, for he that is compounded all of lying and falsehood cannot possibly suggest any trueth vnto thee. Oh if I could feele some comfort in my soule, I were well: if I could pray from a feeling hart and beleeue effectually, &c. then I were well. Then I should hope that God would be mercifull vnto me: but content thy selfe: there is a time for all thinges saith *Salomon*, a time to weepe and a time to reioyce, so there is a time of affliction, and a time of deliuerance out of temptation, if that time were come that thou speakest of, then were thy affliction at an end, and the temptation of no force nor effect, but now is the time of casting downe and of the tempters forcible working, but waite on God, he is thy present helpe and thy God, with patience possesse thy soule vntill the time be come for thy deliuerance, and verely when Gods rods haue had their working, to shame thee vnto God, the time will come that thou shalt haue deliuerance, though now thou sayest with *Dauid*, *Lord why standest thou farre off? and hidest thy face, euen in the time of affliction?* yet after the conflict is ended (which must be when God will, and not when thou wilt) thou shalt sing ioyfully and triumphantly, *Lord thou hast heard the desire of thy poore seruant, thou preparest mine heart, thou bendest thine eare, to helpe thy poore comfortlesse seruant, that the hellishemie be no more cause of feare.*

Againe, that in time of thy spirituall conflict, thy soule may hope for some more comfort and strength in the end, then for the present thou feelest, it shall not be amisse for thee to call to minde the former experience that thou hast had of Gods goodnesse towards thee in time past, whereby thou maist assure thy selfe that he will be good vnto thee againe, as *Dauid* said, *The Lord that hath deliuered me from*

1. Sam. 17.  
37.

*the Beare and the Lion, will also deliuer me from this uncircumcised Philistin:* so say thou, That God which deliuered me from such a perill,

Iohn. 13. I.

and gaue me strength against such and such temptations, will one day deliuer me from this; that God which once let me feele peace and ioy, and comfort in Christ, will surely giue me comfort againe when he seeth fitte time: For whom the Lorde loueth, he loueth for euer.

Rom. II.  
29.

And the gifts and calling of God are without repentance saith the Apottle. Thy treasure is laide vp surely in Heauen saith Christ, where

Mat. 6. 20.

neither moathes can eate it, nor rust can corrupt it, nor theeués can

digge

digge through and steale it away, God doth not keepe it from moaths and from theeues to let the deuill deceiue thee of it, no, it is sure for euer, where neither man, nor Angell, nor all the deuils in hell shall take it from thee, no nor God himselfe, for though we be vnfaithfull, yet he is faithfull, and cannot denie himselfe. And where as thou cryest out for it now, saying, thou canst not feele it in thy heart, &c. it is for that perhaps thou diddest not vse it as thou shouldst, when thou haddest it before, thou wert peraduenture a lazie professor of the Gospell, or a proud hearer of the word, or negligent in the worship of God, both with thy selfe and thy familie, or it may be thou diddest waxe proude of Gods graces, and diddest not giue him his due honour, or it may be thou diddest make some rashe promise (presuming vpon thy owne strength) that thou wouldst do this or that, or that thou wouldst neuer commit such and such a sinne againe. And therefore the Lord (to let thee know thy selfe) like a most wise father, hath for a time taken away his graces from thee, and the feeling of all spirituall comfort, and yet for all that loueth thee as his childe. And heerein the Lorde dealeth with thee, but as thou wouldst deale with thy owne childe if thou hast any; when the childe abuseth anye thing that he delighteth in, it is taken from him, and layde vp till another time, and he made belecue that it is quite taken from him, the childe would haue it alwayes in his sight, but that may not bee for diuerse causes: and in like manner dealeth the Lorde with his children, it sufficed *Jacob* to heare that his sonne *Ioseph* was aliue, though he sawe him not, so it should suffice the afflicted conscience to knowe that Christ liueth in him, though his spirituall eye be so dazeled, that as yet he cannot see him, yea there is a holye desire to see and feele Christ in thee, as an earnest-penny, though it be as in a bag sealed vp, and in time it shall be deliuered thee, yea though thou goest as a malefactor that is condemned goeth to execution, out of all hope for life, yet (as some friend of his sueth out his pardon for him, and deliuereth it him euen when he is on the Ladder readie to be turned off, to his greater ioy more then he expected, euen so Christ Iesus hath sued out thy pardon, and when thou thinkest there is no waye but one with thee, and that is to hell; euen when thou seemest to thy selfe to bee past all hope of recouerie, then shall the spirite of Christ steppe vp in thy heart, which now seemeth to be gone, or to lye a sleepe, and shall deliuer it vnto thee, with this message of comfort, *Some be of good cheere, thy sinnes are forgiven thee.*

And in the meane time know that Christ is not gone from thee but sleepeth in thee, as he did in the ship, and that was but onely during the tempest, but when they in the ship were afraide of sinking, they cried, Saue vs Maister we perish else, and then he awaked and rebuked the windes : so Christ may seeme to sleepe in thee during the time of tempestuous temptations, but whensoever thou art in any danger, he will awake to saue thee, and in the end will rebuke Sathan and tread him vnder thy feete; that Christs spirit is in thee thou maiest perceiue by the voyce of the Church that is in thy case : In my bed by night (saith the Church) I sought him whom my soule loueth, but could not finde him, so thou seeketh him whom thy soule loueth, but canst not finde him, that is, thou seekest him whom thou hast with thee, for there is in thee the loue of Christ, which cannot come, but from Christ himselfe, now the very loue of Christ in thy heart though it be but weake, yet is a certaine argument of Christs sanctifying spirit in thee, for though the reprobate may in some sort slavishly tremble at the iudgements of God, and for some carnall respect, ioy in the things of God for a time, yet there is not in them a loue of God in Christ Iesus : but with their seruile feare is ioyned also a deadly hatred of the Lord as of their mortall enemy.

Psal. 43 5.

Again e if thou feele not as yet the gracious presence of Gods spirit in thee as thou wouldest, yet vse the holy meanes that God hath appointed for the conuersion and confirmation of his children; frequent the word preached, reade in the scriptures, & labours of the godly learned, vse praier, and conference, and meditation, and so wait on God, who is thy present helpe and thy God: but thou saist thou canst not heare with delight, thou canst take no pleasure in reading of good bookes, nor hearing of them redde vnto thee, thou canst not brooke conference and praier, thou doest distast them all: yet I say vse them still, as a good man taketh meate and drinke, and phisicke, though it be against the stomacke, and cast vp all againe, yet he desireth to digest it, and so by often taking, at last doth gather strength, and take that willingly with hope, which before he receiued against his will with a kinde of loathing. So thy sicke soule by often vsing the holy meanes that God hath appointed, at last through his blessing will strengthen thee, and make thee to vse them of loue and desire, which now thou dost but vnchearefully with a certaine kinde of loathing. There is a defect in the stomacke or some other part of the body which will not suffer wholsome meate to be digested; So in the inward man, the defect may be in the vnderstanding which may be darke, or in the memory

memory which may be brittle, or in the vttreance which may be flow, or in thy faith which may be weak, or in thy repentance which may be imperfect, or in thy loue which may bee small, or in thy zeale which may be bitter or colde, or in thy minde which may be earthly, or in thy affections which may be vnfruitful, or in thy whole man which may be lumpish, heavy, and vntoward to good things. yet in all these remaine a double comfort. First these graces are not counterfet; but in trueth are such as they seeme to be, thou vnderstandest aright, thou vtterest the trueth though but slowlie, thou remembrest the best things, and beleueest the word, and repentest in trueth, with hatred of thy sins, and thou louest God and his word for themselves sake: againe so much as thou vnderstandest and knowest, and remembrest, and beleueest, and louest, thou also affectest and embracest in hart, and desirest to grow in them, and to practise them to the praise of God, and therefore stil hope and wait on God, for though God seeme now to thy soule as if he had no care of thee, yet he doth care for thee, & thou shalt one day ioyfully sing as *Dauid* doth heere: *Lord, thou hast hard the desire of the poore. &c.*

*Lord, thou hast hard, &c.*) The Lord doth heare all mens desires, and knoweth all their thoughtes long before, but he is said to heare the desires of his children after a more speciall, and gracious maner, because he doth in mercie both fauour their sutes, and grant their requests, and so this word of hearing is to be vnderstood some time in the scripture, as where *Dauid* saith: *If I regard wickednes in my hart the Lord will not heare me:* that is, the Lord wil not grant me my desire. And so is it taken also sometime amongst vs in our common maner of speaking, as when we do not fauour a mans suite, we vse to say, I heare you not. This is that which the children of God do most groane and long for in prair, namely to pray so; that the Lord may heare them, that is, may afford them a gracious hearing, which if they may be assured of, then are their harts filled with ioy whatsoeuer happeneth to them in the world. And all their feare is, least their sins and sinfull praiers should stop the eares not of the Lord simple, but of his grace and fauour against them. To that end do they come before the Lord in all humility, feare, and reuerence, strining, sighing, and groaning and troubled in spirit. And to this end the Lord oftentimes seemeth vnto his children as one that is deafe, he maketh them no answere, but takes away from them for the time all feeling of comfort in prayer, to that end that when he doth speake peace vnto their harts, they may know what a mercy they have receiued from his Maiesty.

But wicked hypocrites regard not so much whether the Lord doth



heare them or no, but whether men doe heare them, that is all their care; they pray to be seene of men, and to be heard of men, onely labouring with their lips, but without any strife of the heart. They pompe it, they chant it, they bowle it, and thoroate it to please themselves and others, but whether all that paines of theirs bee accepted with God, they neuer so much as once thinke: So that when they haue done their stinte and taske, they may say as the harlot saide, of whom *Salomon* speaketh, *To day I had peace offerings, I haue payed my vowes*, and so leaue for that matter, it is no matter whether they be receiued or no, she hath paid them, so saith the Hipocrite, I haue said all my praiers to day, I haue done all my deuotion, and there leaue for that matter, but the poore childe of God whose soule groaneth vnder the burthen of his sinnes, doth not so much boast of the saying of his praiers, as hee doth of Gods mercy in hearing his praiers, Lord I thanke thee saith (the Pharisee) that I fast and praie so often in a weeke, but Lorde be mercifull to me saith the Publican, Lorde I praied in thy temple saith the one, as the wicked in the Gospell, Lord, we haue heard thee preach in our streets; but the other saith, Lorde, thou hast heard the desire of thy poore seruants, blessed bee thy name for that fauour; *the desire*. He doth not say their cryings, or their sententious and eloquent prayers, or the voyce of their lippes, although the desires of the heart bee counted cryings with the Lord, but he saith: *That the Lord hath heard the desire of the poore*: Which are the cries and prayers, and voyces of the inward man, though not alwaies vttered by the tongue; to shew that the Lord of his goodnessse is so readie to heare the afflicted, that he doth not alwayes expect the cryings, and voyces of the outward man, or the orderly and set praiers of the lippes, for before they crie, he heareth them according to the testimonie of the Prophet *Esaie*, who (speaking in the person of God) saith thus: *Before they call I will answere, and while they speake I will heare*. And Saint *Paule* saith. The spirit it selfe likewise helpeth our infirmities, for we know not what to pray as we ought: but the spirit maketh request for vs with groaninges, which cannot be expressed: that is, the spirit helpeth our weake praiers which want strength to come forth, and accepteth the very sighes and grones of the hartes of Gods children instead of praiers, as the tender nurse doth the monefull lookes of the babe that lieth in the cradle full of paine, and cannot speake.

And these inward desires, and grones of Gods children, are to the children of God as an earnest-pennie of the spirit, and as the first fruites



of the spirituall haruest, how an earnest-penny is but a pledge or assurance of a thousand pound to be payed in time, and the first fruits of the corne are but a sheafe or handfull as it were of the whole haruest which afterwards is to be reaped. And this may serue to comfort the afflicted consciences which cannot pray, as they would sometime, and therefore thinke they are not regarded of God, it serueth onely to comfort the afflicted soule I say, but no way to confirme vs in our sluggish, slouthfull, drouisie, and sleepe praiers.

*Of the poore.* The state of Gods children in this life is not alwaies of the best, neither in outward account with the world, nor yet in their own feeling. And therefore they are called sometime. The afflicted ones, as in *Pro. 15. 15.* *All the daies of the afflicted are euill*: sometime the hungry and thirstie, as in *Mat. 5.* *blest are those that hunger and thirst after righteousness.* Sometime little wormes as in *Esay, Little worme Iacob.* And in the Psalmes, *I am a worme and no man*, saith *Dauid*: And sometime, *The little flocke*, as in *Luke 12.* And in this place they are called, *The poore*. For whosoever will liue godly in Christ Iesus must suffer affliction. And they doe still hunger and thirst after Christ their righteousness: *As the Hart doth after the riuers of water*; Like little wormes they are contemned and trodden vpon by euerie one: And like poore and miserable persons they are alwaies in need of Gods grace & helpe. And yet they are in that account with God that he heareth their desires: the afflicted haue a continuall feast, The hungry shalbe filled with good things, when the rich shalbe sent emptie away. The little worme *Iacob* is written vpon the palmes of the Lords hands, and is euer in his sight. The little flocke neede not feare for their littlenesse, for they haue the kingdome. And the poore seruants of God which are alwaies in neede and want of Gods grace and fauour, and alwaies bewailing their owne pouertie and want, are heard of the Lord, and therefore are both rich and happie. This may teach vs to iudge wisely of the poore children of God that are in contempt, and tribulation in the world; and louingly to embrace them as members of our body, though in shewe vnderlings to all; like the secte, or rather like the foot-stooles of the wicked, and not to despise them: For the Lord beareth the desires euen of the poore, Yea and they may pleasure vs more with their praiers, then we can hurt them with our persecutions. There is not the best, nor learnedest Doctor in the Church, nor the greatest or wealthiest man in the commonwealth but may, & doth receiue helpe and benefit by the praiers of the poorest man that liueth, if he be a godly man.

*Thou preparest, &c.* Heere *Dauid* acknowledgeth a double grace or fauour

fauour of God: First, that he vpholdeth his children that they fainte not vnder their burthens, for he armeth them with courage and patience, putting vpon their heads the Helmet of good Hope, and stirring them vp, thereby to dispatch their prayers as speedie postes and messengers vnto the hilles from whence commeth their helpe. A singular benefite surely, to haue our senses and thoughts settled in Gods prouidence, and not caryed away to worldlie deuises, and desperate attempts. Secondly, God hauing thus prepared and settled their harts for prayer, he doth also prepare and settle himselfe to heare their prayers, yea, because their prayers be but weake and feeble, that scarce haue any perfect voyce, but make a soft and still noise, in the secret corners of their hearts, the Lord doth bend his eare vnto them, and laye it close vnto their mouth, in most fatherly, friendly, and tender sorte, that so he might know what it is that they whisper so inwardly, and so faintlie, from hence we learne.

Doctr. 5.

First, that to direct our desires to God in affliction is a speciall worke, and fauour of God in our hearts, for otherwise, affliction of it selfe doth breede rather impatience, and dispaire, then any comfortable hope, and heart to prayer. And therefore let vs be admonished when (in any kinde of affliction, crosse, and temptation) we seele any comfort in God, or desire to goe vnto his Maiestie, by prayer to giue him the whole glorie, and take it as a token of his loue vnto vs. Let vs also acknowledge our owne weaknesse, and inability to prepare our hearts, our selues to Godward. And most false, and insolent is that Popish assertion of freewill in man to pray when he will, and to beleeue when he will, and repent when he will, for it is God (saith the Apostle) that worketh both the will and the deede. Lastly, let vs hereby be encouraged to goe to God, although it be with broken prayers, and fainting desires, we shall not loose our labour, no the godlie doe not in vaine direct their desires to God, nor in hope and patience waite vpon him, because the eares of the Lord are open and bent, ready in most gracious manner to heare the groanes of his poore afflicted seruants. And thus much of the manner and matter in generall of *Dauids* thanksgiuing.

Phil. 2. 13.

*The second Sermon.*

**Wherein is handled in particular the  
matter it selfe, for which Dauid giueth**

thanks, and that is, the arraignment of the  
*Man of Earth.*

PSAL. 10. 18.

*To iudge the fatherlesse and the poore, that the man of earth cause  
to feare no more.*



**I**N the former verse, *Dauid* praiseth God for hearing the desires of his poore seruants, but now he sheweth more particularly what was their desire, and wherein God hath heard them at the last, namely they desire that GOD would iudge and determine betweene them and their oppressors, and this is the thing that God hath granted them,

from whence the faithfull may learne this comfortable generall doctrine, that when they shall be vniustly oppressed, God at length will be reuenged of their aduersaries, and deliuer his children; which may serue to admonish vs to endure the crosse manfully, because God will not many times helpe his poore children before they be brought to extreame danger. A hard thing this is to flesh and blood, because euery one desireth to be free from trouble, and therefore except God doth quickly helpe, he seemeth to be slowe in helping, or forgetfull of his promises (which God forbid we should imagine) but if we desire his helpe, we must waite his leasure, our affections must be tamed, our impatience must be beaten downe, our griefes must be mitigated, vntill our extreame miseries may prouoke the fauour of God, and to this purpose is that parable of the poore Widdow and the wicked Iudge, propounded by our Sauour Christ in the Gospell, and in this sorte applied to God and his children: that if a wicked Iudge fearing neither God nor man, will notwithstanding be overcome with importunate

Luk. 18. 7.

most righteous Iudge, and all righteouſnes it ſelfe, heare at length his poore children which call and crie day and night vnto him for Iuſtice.

*That earthly man, &c.*) The wicked liſt vp their heads about the cloudes and yet are but mortall, and ſubiect to many miſeries, and therefore are they called men of earth, to ſhame them and to humble them: for this is their inſolent madneſſe, and mad inſolencie, while they forget their eſtate, and condition, they breath out threatnings as *Saul* did againſt the Church of God, as if God himſelfe were not ſufficient to reſſeſſe their rage. And yet they are but men, and men of earth too, and come againſt God as if wormes ſhould come out of the ground to fight againſt their maker, or as if any earthen pitcher ſhould encounter with a mountaine of Braſſe; they are made of earth, yea and of the beſt earth too; euen of the duſt of the earth. Claye is good for ſomething, Sand is good for ſomething, Marle is good for ſomething, Dung is good for ſomething, Grauel is good for ſomething, and earth is good for ſomething, but duſt is good for nothing, except it be to put out mens eyes, and of that is man made, which conſideration may greatly humble the hieſt, the ſtouteſt, the braueſt, & the proudeſt, but the wicked according to their making do ſauour nothing elſe but earth, and the moſt vile things of the earth, and therefore are ſitly called earthly, becauſe they liue like earth-wormes.

And though there be legions, and multitudes of them, yet are they here called by a word of the ſinguler number, *Man of earth, not men.* And that may be either in regard of their wicked vnitie, or els in regard of their great inability to effect that which they purpoſe whē God ſhal croſſe them. In wickednes they ioine altogether as one man, *Caſt in by lot amongſt vs* (ſay theeues and murderers) *we will haue all one purſe.* And in like manner the wicked in all euill ioine as one man. And yet they ſhall do no more then one man alone, and that of earth too, and that is little, or nothing, except it be to their owne ouerthrow as the *Egyptians* did when they all followed the poore Iſralites into the ſea. For man of earth what is he? what can he doe? what is his beginning? what is his bringing vp? and what is his ending? Is he not begotten of wickedneſſe, conceived of wretchednes, and borne of weakeneſſe, worſe then a dunghill? Is he not brought vp in ignorance and blindneſſe, in folly and vaine glorie? Is not he againſt God; and God againſt him? His liſe is death, and his death is double, temporall, and eternall, for the ſecond hath no end: what can he doe? Doth he liue, moue, and breath? it is by God. *Pilates* power was from aboue. And while God doth giue him leaue to breath, and to poſſeſſe the worlde,

he is cruell, carnall, proud, and obstinate, He is like the image in the second of *Daniel*, whose head was of Gold, his breast and armes were of Siluer, his belly and his thighs of Brasse, but his legges were of Iron, and his feete of Iron and Clay, And in like sort is the state of great earthly worldlings compounded with their golden heads and stately buildings, with their siluer breastes and armes, and costly apparrell, with their brasse thighs and mighty friendes, with their Iron legges and strong supporting liuings, they make a terrible shew, but with their Iron earthly feete, with their hard heartes, and earthly affections they are carried vp and down in the world, which hitting against one little stone, cut without hands, that is Iesus Christ and his Gospell that lie in their wayes, as a stone of offence to stumble vpon, they crumble & fall down to their viter spoile & euerlasting ouerthrow.

Act 17.  
28.

Dan. 2. 32.

But the heauenly man shalbe able through God to stand, and to doe valiantly, and therefore they are called the man of God, because the faithfull are as one man, also vnited by the communion of Saintes, and hauing God amongst them are able to doe great matters. Princes, Magistrates, Preachers, are made of earth too, yet hauing but a sparke of Gods Maiestie in them, or rather but the reflexion of a sparke of Gods power and Maiestie vpon them, are mighty and terrible through Gods spirit, and ought to be terrible to all Gods enemies, and wicked men, but not to the innocent, and godly: if they vse or abuse their power which God hath put in them, to the cooling of any good mans courage, or to the quenching of the spirit, or to the disgracing or oppressing of poore Christians as many do, as though they were Gods, and not of earth, surely God will iudge them, & make them that they shall no more terrifie his children then *Pharao* that proud hearted King, and the *Egyptians* his subiects which laye drowned in the bottome of the sea: and so much for the meaning of the wordes. Now to the matter of *Dauids* thanksgiuing.

2. Tim. 3.  
17.

*Dauid* praiseth God for iudging betweene his poore seruants, and their oppressors. This is that for want whereof he complaineth in the first verse. This is it for want whereof the wicked were lusty to contemne God. By this he will breake the armes, that is, the power of the wicked and search out their wickednesse. This is the poore Churches desire, namely a iudiciall hearing. And to this ende hath God prepared their heartes, and to this ende doth the Lorde encline his care vnto them, namely, To sit in iudgement vpon the poore mans cause, so that, when God doth proceede against the wicked, it is in iudgement. And though the poore commit his cause vnto God,



yet it shalbe iudged; and without a iudiciall proceeding shall nothing be done; for God is no acceptor of persons as men bee, though he loueth the godly, yet they shall stand to their triall, and though hee hateth the wicked, yet they shall haue their triall, all shall be iudged, and all wronges shall be righted by iudgement: therefore it is saide in the Psalme, *The Lord shall iudge the people righteously*: This maketh the  
 Psa. 67. 4. godly so willingly to appeale vnto God; saying as *Sarai* said to *Abraham*, *The Lord be iudge betweene me and thee*.  
 Gen. 16. 5.

God hath erected iudgement seates on earth vpon whom he hath set Princes and rulers, and graced them with his owne name, and sittes amongst them, to make them to be honoured and regarded: And their iudgements are; or should be Gods iudgements, but oftentimes through corruption good matters are borne downe, and bad matters are borne vp, we see the complaint of *Amos* proue too true.

*They turne iudgement to wormewood* (saith he) *and leaue of righteousness*. And that also of *Esay*. By conceiuing and visitering out of the beate false matters, iudgement is turned backe, and iustice standeth farre off; for truth is fallen in the streete, & iniquity cannot enter, yea truth faileth (saith the Prophet) and he that refraineth from euill maketh himselfe a pray: But what? was there no remedie? how did the Lorde take this geare? marke what followeth, when the Lord saw it, it displeased him that there was no iudgement. And when he saw that there was no man, he wondered that none would offer himselfe. But is that all? very lie no. Therefore his arme did saue it, that is his power did rescue the pray, and his righteousness it selfe did sustaine it, that is he himselfe tooke the matter in hand: For he put on righteousness as an habergeon, and an helmet of saluation vpon his head: as if he were to goe amongst his enemies: Hee put on the garments of vengeance for a cloathing and was clad with zeale as with a cloake, as to recompence, and to requite the furie of the aduersaries, he will fully repaie the llands. So shall they feare the name of the Lord from the West, and his glory from the rising of the sunne, for the enemy shall come like a flood, but the spirit of the Lord shall blase him away, And this is the godly poore mans comfort.

Therefore saith the Psalmist: Let the people be glad and reioyce for thou shalt iudge the folke righteously, and governe the nations of the world. And  
 Psa. 67. 4. *Paule* saith: It is a righteous thing with God to recompence tribulation to them that trouble you: And to you which are troubled rest with vs, when the Lord shall shew himselfe from heauen with his mighty Angels. And in his first Epistle speaking of the same matter in other wordes, hee  
 2. The. 4. 6  
 7.



concludeth thus: *Comfort your selves one another with these words.* And heere *Dauid* reioyceth, and prayeth God for that he will iudge the poore and fatherlesse. Iustice and equitie in the world, and from the world are two of the hardest, the dearest, the rarest iewels that can be gotten: the poore do desire them, God hath granted their desire to iudge the fatherlesse & the poore that the man of earth cause to feare no more.

1. Thes. 4.  
18.

And here now we see that verified which is in *Psalm 126. 5. They that sow in teares, shall reape in ioy.* And that which we haue in a prouerbe. *Psalm 126. 5*

A hard beginning maketh a good ending, for one would haue thought by *Dauids* beginning of this Psalm, that he should not haue made so good an end, for thus he beginneth: *Why dost thou hide thy selfe and stand as far off? O Lord in time of affliction?* That is, Why haue we not iustice? but he endeth as you heare: *Lord thou hast heard the desire of the poore, to iudge, &c.* which is as much as can bee desired. But let vs reason a little with *Dauid* about this matter. How is it that thou beginning so rudely dost speede so well in the end? If the God of heauen should haue dealt with thee *Dauid*, as the Gods of the earth doe with their sisters, it were a wonder that euer thou shouldest finde so much fauour, for though thy matter were good, yet thou mightest haue marred it in the handling, thou diddest vtter one speech that was inough to haue spilled all: *Why dost thou hide thy selfe, &c.* What an vnreuerent, rash, and vnaduised speech was this to vtter to the Lorde of Heauen and Earth? would the Gods of the earth haue taken such a speech at thy hand, or at any poore mans hand? No *Dauid* no, many haue sustained great wrong by wicked men, and haue had good causes, that for such a word, yea for a lesse offence then thine haue bene very hardly dealt withal, when they haue but craued iustice &c. Now thy fault is greater, and God is a seuerer God, it is to bee maruailed then how thou didst escape, and speede so well as thou diddest.

It is true indeede (saith *Dauid*) I confesse my frailtie, and my fault to be great, and so must they also that speake rashly before Gods Magistrates, but if the Lord should narrowly marke euery word that is spoken, or euery thing that is done amisse as men doe, who coulde stand before him? No, the Lorde knoweth whereof wee be made, and considereth in mercy that through extreame heate of passionate affections, and weaknesse of faith his children be carried many times beyond themselves, but vpon their humble submission, and vnfeigned repentance he freely forgiveth though men will not. Yea the Lord in mercy doth put a difference betweene his seruants, and his enemies

though men many times will not, I recanted my opinion and sayde, The Lord is king for euer and euer, and for all my rude beginning haue through Gods mercie obtained a good ending: *Praised be the Lorde which hath beate the desire of the poore, to iudge the fatherlesse, and the poore, that the man of earth cause to feare no more.* A notable example for earthly Gods, Magistrates I meane, to follow, and not with bitterness, and rigour to censure, and in extremitie to prosecute euerie slip, and aduantage of poore ministers, and other honest men when they comie to complaine before them, but with loue and wordes of graue and gracious counsell, to heale, or at least to couer the sore, least the vncircumcised doe reioyce and triumph ouer their fathers and brethren, as cursed *Cham* did at his fathers nakednesse. And so much for the bringing of the beginning, and ending of *Dauids* petition together.

Now let vs heare a little more of the thing it selfe that the Lorde hath granted, and that is this, that it will please his Maiestie to heare and determine betweene his poore people on the one side, and their cruell oppressors on the other side. In all respects it may be resembled vnto a purchased Assises, wherein we are to consider, First the parties betweene whom the controuersie dependeth; Secondly, before whom it is to be tryed. Thirdly, by whom it must be tryed. Fourthly, the action that is to be tryed. Fifthly, the verdict of the Iurie. Sixtly the sentence of the Iudge. And lastly the execution of the sentence. And this course we may safely take, both because Gods spirit hath in like sort set forth the iudgement seate of God, and euery thing to be tryed before the same, after the manner of earthly Iudges: for our greater capacitie and vnderstanding, as also because this kinde of teaching doth nearest sute with the teaching of our Sauour Christ, who still vsed such familiar similitudes to explaine his doctrine by, as were most familiarly knowne vnto men. Then first of the parties betweene whom the pleading is. The plaintiues are poore and fatherlesse: such as for want of worldly abilitie are faine to sue for their right *in forma pauperum*, as commonly all good causes doe, yea, whosoever will speed in Gods Court, must come *in forma pauperis*, for the Lord taketh no fees, and standeth for the poore as well as for any other. The defendants or parties arraigned are all oppressors of the poore, all Atheists, proude, and cruell tyrants, craftie, and subtil hunters of the poore. There sits in Commission with the King, his owne sonne, the Sonne of God the Lord Iesus Christ whom God hath appointed to iudge the world; And with him sit as it were assistants, 24. elders

Reu. 20. II  
12.

Plaintiues.

Defendants.

Commissioners.

cloathed with white rayments of Christes righteousnesse, and crowned with golden crownes of heauenly glorye and authoritie. The ministers or messengers that attend on this Court, are the heauenly Angels of God, who for their swiftnesse in executing their charge are said to haue many wings, and for their great power are called principalities, thrones, and dominations. The Cryers of this court are the Preachers of the worde, whose voyces must be lifted vp like Trumpets to summon men before the iudgment seate of God. The bookes of the court be of two sort, bookes of statutes, and bookes of record. But where is the prisoner? He standeth taken with his owne iniquity, and bound with the cords of his owne sinne. Now then to the arraignment. Acts. 17. 13.  
Reuel. 4. 4.  
Mat. 24. 31  
Pla. 68. 17.  
Mat. 3. 3.  
Esa. 40.  
Apo. 20. 12  
Prou. 5. 22.

Cryer lift vp thy voice like a rumpet, and call forth the man of earth, Sargants strip him out of all his glorious titles & dignities, seaze vpon all that he hath, and let him heare his enditement, Man of earth, hold vp thy hand, thou art endited here by the name of *(a Man of Earth)* not Gentleman, Nobleman, nor Yeoman, but plaine Man of earth, borne of earth, and brought vp like an earth-worme, &c. For that thou on such a day, and of such a moneth, in such a yeare, hauing receiued an arme, that is to say, power, wealth, and authoritie, hast abused the same, and by force and fraude didst set vpon thy poore brother, and fatherlesse neighbour, liuing and travelling in Gods peace; & meaning ther no harme, didst put them in feare, so that of their credit, life, and goods they did dispaire, what saiest thou to this fellonie, art thou guiltie or not guiltie? Not guiltie my Lord. How wilt thou be tryed? By my honest neighbors, he saith yea sir, I can bring the hands and seales of all the parish where I dwell for my good behauiour. Yea, but that is not enough man of earth, thou must be tryed by God and his Church. Call a Iurie. The Iurie that must goe vpon thee is impannelled of Prophets, and Apostles, Their names are set downe in the olde and new Testament, what canst thou say against them? Oh my Lord, I haue to except, against them all, They are not my friends, they and I could neuer agree, they speake of malice, because I would not heare them, nor be ruled by them, nor giue them their demand, well that is no matter, they are holy men and such as were led by the holie Ghost, *2. Peter. 1. 22.*

Therefore Man of Earth, holde vp thy hand againe, and heare thy second enditement. Thou art endited by the name of the Man of Earth, for Athiesme and contempt of GOD. *verse. 3. and 4.* Also, thou art endited for abusing and oppressing the poore

2. Enditement.

3. Endite-  
ment.

poore by cruell and craftie practises, *verse 7. 8. 9. 10.* Also for speaking blasphemie and treason against God and his trueth, *verse 11.* Also for taking part with the wicked, and standing against the cause of the innocent. Also thou art endited for obstinate prophaning and violating of the Lords Saboaths, as also for abusing thy stewardship, and excessive spending thy substance, vaine and vnprofitable exercises, whereby thou madest thy selfe vnfit to doe the workes of thy calling, to provide for thy familie, to releue the poore, or to benefit the Church, or to maintaine religious exercises for thy vaine sportes and delights, lighter then vanitie it selfe. What sayest thou to all and euery of these, art thou guiltie or not guiltie? Not guiltie. How wilt thou be tryed? by my honest neighbours I would be tryed? but if there be no remedie, then I must be tryed by God and his Church: Call forth the plaintife. Poore man, and fatherlesse, come forth, and feare not, you shall be heard, what can you say against this man of earth, and how doe you prooue these articles you haue heere obiected against him? My Lord then this we say, They haue most proudly and cruelly persecuted vs with inquisitions, slaunders, and fines, with taxes, and vexations, and haue almost beggared vs, againe, they haue boasted of their owne hearts desire, they haue blessed themselues, and contemned thy seruants. The more thou hast done for them, the lesse haue they feared thy iudgements. His mouth is full of cursing, and deceit, he hath line in waite in the villages. As a Lion in his denne so lurketh he in waite secretly, for his pray, by his crouching and bowing he maketh the poore to fall by heapes into his nets, thus he hath vsed vs. And as for his blasphemies they are most outragious. He hath said in his heart, That the Lord seeth not, nor regardeth. All this we could prooue by many which are afraide to speake the trueth, for feare of their displeasure, for that some of them are their Landlords, some are their maisters, some are Iustices of peace, some are their patrons, some finde them worke, &c. But Lord thou hast scene it thy selfe, for thou beholdest mischief and wrong: *That thou mayest take it into thy hands, therefore so thee we appeale.* You of the grand Iurie, you haue heard your euidence, and it is all very true, that the poore and fatherlesse haue enformed, for I haue scene it my selfe (saith the Lord) therefore now giue in your verdict, who shall speake for you? *Dauid*, because he is a Princely Prophet, and therefore deserueth to be Foreman, he shall speake for vs. What say you then, is the man of earth guiltie of all and singular those matters whereof he hath bene endited or no? yea Lord (saith *Dauid*) he is guiltie.

Verse. 2.

Verse. 3.

Verse. 5. 7.

Court of  
Conscience  
described.

Well then, Man of Earth, thou seest that thou art convicted by the verdict of the great inquest of the Prophets and Apostles, my selfe being witness. What sayest thou to the records of thy owne Court? For I haue giuen thee that priuiledge more then all creatures besides, to keepe Court in thy owne house, to that ende I haue giuen thee will and affections, to moue and to debate thy matters, iudgement and vnderstanding to discerne of causes, and memorie as a register to recorde thy causes, and conscience as a Iudge, and a thousand witnesses to determine of all thy proceedings. And this Court is called the Courte of Conscience, thou shalt also bee tryed by that. In that Court be many examinations, many witnesses, and many records. The Hall is common equitie, there are many sentences in tables fairely engrauen, as in one place, loue God about all: in another, Loue thy neighbour as thy selfe, in another, doe as thou wouldest be done vnto, in another, doe no wrong: *Suum cuique tribuito, &c.* Perhaps thou wilt say, they that belong to that Court haue troubled thee, and disquieted thee, and therefore they are not thy friends, I knowe it well, and therefore thou wouldest not heare them: Thou hast also disquieted and vexed them, and therefore wouldest be loath to be tryed by them, I knowe also thy corrupt dealing with that Court, how with false perswasions thou hast blinded reason, and perverted iudgement, how thou hast fed vnderstanding with false informations, and blinded her eyes with false loue, how thou hast put the two Iudges out of commission, the loue of God, and the loue of thy neighbour, and in steed of them hast aduanced selfe-loue, and partialitie. How ignorance and wilfulnesse haue pleaded thy matters, and malice hath euer beene one of the Iurie, how crueltie, and pride haue beene thy assistantes, and weakenesse, and discretion haue beene put out of doores; how falshood and briberie haue informed the Iurie, and trueth and honestie haue stood at the barre, how *Barrabas* the murderer was release'd, and Christ the Lorde of life was crucified, how thou hast feared that Court with hoate Iron for offending thee, and Conscience her selfe thou thoughtest thou haddest hanged long agoe.

All this I know, and a great deale more, but now I haue raised vp Conscience againe, and set all her attendants in commission againe. The recordes are finer written, and extant, Lo, where they stand all before me; here selfe-loue and malice haue nothing to do, what sayest thou to all this, wherefore hast thou done thus and thus? why doth



the wicked contemne God? why hast thou said in thy hart, the Lorde doth not regard? why speakest thou not? what? art thou dumbe? hast thou nothing to say? Besides all this, here commeth in now a pettie Iurie of life and death against thee, chosen out from among my dumbe and vnreasonable creatures, all which cry for vengeance against thee, as thy brothers blood for one, the earth that drew in his blood for another; the beame in thy house for another, and then the stone

Gen. 4. 10.

Haba. 2. 11

Num. 22.

28.

Mat. 27. 3.

in the wall, the beast thou rodest vpon, thy mony that thou tookest for a bribe, then thy cruell and craftie Bandes and Obligations, then thy mercilesse pledges and forfeitures that thou swallowedst vp, then thy pettifoggers, then thy craftie counsellors, and then thine owne seruants and children, and thy table that thou toldest thy mony vpon; the verie Penne and Inke that thou wrotest withall, thy bed that thou laiest vpon, and thy chamber doore that thou diddest keepe fast shut while thou committedst thy filthinesse, and by and by thy owne tongue shall finde thee guilty, all these my creatures and subiectes are come in to testifie their humble allegiance and loyall duetie to me their maker, against thee that hast abused them, what saiest thou now? speake, art thou guilty or not? *Iudas* being conuicted by the Court of conscience, saide, he was guiltie in betraying of innocent blood, and so went and hanged himselfe, *Cain* being conuicted by the Court of Conscience, saide also he was guilty in shedding of his brothers blood, and so became a desperate runnagate. In like sort was *Achitophel* conuicted of treason against King *Dauid*, and hee went home and hanged himselfe. All these were condemned by the Court of Conscience, and thinkest thou to escape? Conscience bring in thy verdict, what saiest thou Conscience to the man of earth (who thought that thou haddest beene hanged long agoe) is he guilty of those seuerall inditements, which haue beene preferred against him by the poore and fatherlesse, and found against him by the grand Iurie of my seruants the Prophets and Apostles or no? wee finde sayth the Court of Conscience, that such a one man of earth, by Gods prouidence sometime Prince, of such a Nation, and such a one sometime Bishoppe of such a Prouince, and such a one Major of such a Towne, and such a one Iustice of such a Diuision, and such a one Minister of such a congregation, and such a one Lawyer in such a Court, and such a one Landlorde of such tenauntes, And such a one Corne badger in such a Countrey, and euerie one of them, and manie moe, whose names and bills of en-

The ver-  
dict of  
conscience.

dite.



dite mentes are feuerallie recorded in the booke of Gods euerlasting knowledge; and all and euery of them. But men of earth forgetting themselves, abusing their place that GOD gaue them, and hauing not the feare of GOD before their eyes are guiltie of all, and euery feuerall enditement that hath beene commenced against them. Verie well. What? Did they flie for the same? Yea Lorde they did flie, for as the light of thy word did follow them, so they did in a deadly hatred of the same seeke darkenesse, when they were reprov'd by the preacher, they would come no more at the sermon. When they haue beene looked for at the Church, then they haue beene at the bowles, or at the cardes, or at the tables, or at the alehouses, or at their worldlie businesse, or about some other horrible wickednesse, to verifie the saying: *Qui male agit odit lucem*: Hee that doth euill, hateth the light. Well. What goods, lands, or tenements had they at the time of their apprehension? They had none of their owne, for they were all tennants at will, yet wee finde that they were very welthy manie of them, and great in worldly substance. For first, thou hast filled their bellies with thine hidden treasures, so that they haue inough for themselves, and leaue inough for their children after them.

Secondly, That wealth which thou gauest them, O Lord, hath increased: neither are they in penurie as others are. Thirdly the spoiles of the poore are in their houses, and as great fishes deuour many small fishes, so they haue gotten many liuings into their hands, and many mens trades and offices into their hands. And this is the verdict of the Court of Conscience, which doth finde him guiltie also of much more, as namely of hipocrisie, of vaine glorie, of contempt of Gods worde, of contēpt of man, and of diuers villanous practises done in secret, which are known onely to God, for Saint *Iohn* saith. If our heart condemne vs, God is greater then our hart and knoweth all things. And thus much for the triall of the man of earth, Now let vs heare the sentence of the Iudge.

Man of earth (saith the Iudge) thou hast beene indited of diuers and sundrie enditements, to the which thou hast pleaded not guiltie; and yet notwithstanding being tried by the grand Iurye of the holy Prophets, and men of God, as also by the verdict of the Court of thy owne conscience, hast beene conuicted, and found guiltie of them all. Therefore now what canst thou say for thy selfe, why sentence of eternall death should not be pronounced against

*Iob. 27.*  
*Psal. 73.*

*I. Iob. 31.*  
*20.*

thee according to the lawe ? In earthly iudgements, this question is put to two sortes of persons, First, such are quitt by booke, Secondlye to such as cannot haue that benefit. So likewise in this heauenly iudgement. This question is propounded both to the elect, as also to the reprobate. To the elect it is said, what canst thou say for thy selfe ? They straight way condemne themselves as *Dauid* did of blood-guiltinesse. *Psal. 51* as *Iob* did his children for blaspheming GOD in their mirth and feastings, as *Peter* did his fall from Christ, euen with bitter teares, and as *Paule* did, who said, hee was a chiefe sinner, crying out, O wretched man that I am &c, and as the prodigall childe did : Father I haue sinned against Heauen, and against thee, and am no more worthy to be called thy sonne, but yet for them (thus condemning and humbling themselves) there is some comfort : What, canst thou beleue in me, (saith the Iudge) and repent from the bottome of thy heart, canst thou reade thy name in the booke of life ? To which question euery one doth answere as he is tempted by the spirit of God, I beleue and repent but not of my selfe, it is the gift of God, I beleue, Lord helpe my vnbeliefe. And with *Zacchens* they promise restitution of goods ill gotten. And with *Dauid* they pray : *Oh that my wayes were so directed, that I might keepe thy statutes alwayes* : Well (saith the Iudge) then heare your sentence. The Court doth award you this punishment, you shall be crossed and afflicted in this worlde sometime in your bodies, sometime in your goods, sometimes in your children, you shall also be stung with the hore son of an afflicted and wounded conscience, you shall be whipped and scourged with venomous and slaunderous tongues of wicked men, and a great deale more then this shall happen vnto you heere, that you may not be damned with the wicked world, and so go your way, and sinne no more, least a worse thing happen vnto you, but before you can be quite discharged, you must remember to put in Death as a common baile for your forth comming wherefoeuer you shall be called for, and my owne sonne Iesus Christ as a speciall security for your debt, and good behauiour, and so paying your fees of obedience, and newnesse of life, and carrying about you the remnants of sinne as shackles vpon the feete of your soule to humble you withall so long as you liue in this world, performing these duties, you are discharged from the sentence of eternall condemnation, for the law of the Gospell is that there shall be no condemnation to them that are in Christ, which walke not after the flesh, but after the spirit. To which the godly do answere as the

Luk. 19. 8.  
Plal. 119.

The sentence of the  
godly.

1. Cor. II.  
32.

Iohn. 8. II.

Rom. 8. 1.

the Apostle did in the very same case, I thanke my God through Ie-  
sus Christ my Lord. And thus much for the sentence of the elect, now  
let vs heare the sentence of the rebroate. Ro. 7. 25.

Call forth the rebroate man of earth (saith the Lorde.) Man of  
Earth what canst thou say for thy selfe why sentence of eternall  
death should not be pronounced against thee? What, canst thou be-  
leeue in Christ, and repent for thy sins? Yea Lord I beleeue that Christ  
died for sinners, and for my part I am sorie that I must bee damned.  
Nay thou rebroate, canst thou beleeue effectually that Christ di-  
ed for thy finnes, and doest thou abhorre thy finnes which were the  
cause of Christes death, or hast thou any heartie desire so to doe?  
for otherwise thou saiest no more then the Devils doe, who beleeue  
and tremble. No Lorde: I know not what that meáneth. It is true in  
deed, for when thou wert admonished to repent, thou hardenest thine  
heart, abusing my patience, and making a custome of sinne, which  
hath bred full hardnesse of heart, and impenitencie in thee, and so  
hast heaped vp vnto thy selfe wrath against this day of wrath, and  
reuealing of my righteous iudgement: thou thoughtest also that  
thou haddest faith and repentance at commaundement, perswa-  
ding thy selfe and others that all men may repent and beleeue if they  
will, and when they will, but now thou seest that thou wert deceived.

Rom. 2.5

Oh, a Psalme of mercie Lord, one Psalme of mercie, I can read all the  
Psalmes of *David*, and say all the penitentiall Psalmes by heart, I  
will go to Church, and say ouer the Lordes praier, and my Pater  
noster too, Lord I will go a pilgrimage, and punish my bodie with  
whipping, and fasting, I haue heard thee preach in our parish Church,  
and will doe againe when I can intend it. Oh Lord I will do any thing  
rather then goe to hell. Ah thou rebroate (saith the Lorde) who  
required all this at thy hands? doest thou thinke to please me with thy  
wil-worship, & spirituall whoredoms? all that will not serue thy turne  
thy name is not written in the booke of life, therefore thou canst not  
repent, nor beleeue a right: hast thou no more to say? Yes Lord, Others  
haue done as much as I: And I hope to bee saued as well as others:  
And I haue heard some say, that thou art full of mercie, and wouldest  
that all men should be saued. Yea, (saith the Lorde) so hast thou and  
many moe abused my mercie, and be reaued me of iustice as much as in  
you lie, and like ignorant and vnstable men perueruing my holie scrip-  
tures to your owne destruction, I will haue mercie on whom I will 2. Per. 3.  
haue mercy, and I will execute iudgement mercilesse vpon thee which 16.

- Iam. 2. 13** shewedst no mercy to the poore and fatherlesse, and doe thee no wrong. Therefore now heare thy small sentence, because thou hast abused thy arme, that is, the power, wealth, and authoritie that I gaue thee, and hast not at any time loued me for my mercy, nor feared me for my iudgement, lo, therefore thy arme shall be broken, thou shalt be deprived of all meanes whereby thou hast bene encouraged to doe mischief, and then thou shalt be no more cause of feare: my people shall goe and liue without feare of thee. Also thou shalt goe from hence to the place from whence thou camest, and that is to the
- Gen. 3. 19.** earth: For out of the Dust wert thou taken, and to the Dust shalt thou returne againe. And from thence to the place of execution in hell, and there shalt thou hang in torments intollerable, and perpetuall, prepared for the Deuill and his Angels, where shall be weeping and wailing, and gnashing of teeth for euer. Thou shalt haue black fame for thy herault, and euermlasting shame for thy hearse, feare and terrour shall be dealt for thy doale, and the curses of the poore shall follow thee to thy graue. And this is briefly the substance of the sentence of the reprobate man of earth which is yet but a shadow of that which it is indeede, for indeede it will be more grievous and terrible when it commeth, then is possible for all the tongues of men and Angels to expresse. Now a little of the execution of this sentence.

Of the execution.

In earthly iudgements, execution doth not alwayes presently followe the sentence of the iudge: for some are repriued vpon further consideration, some are after a while committed to the Gallies, and perpetuall slauerie, some are suddenly hanged vp, not knowing of the time when, nor the place where vntill the very instant. And some haue knowledge both of the time and place before hand, that they may be prepared for death. So is it also in this heavenly iudgement, Some are repriued, and liue long, yet still in the prison of sinne and slauerie of the deuill, which is to encrease their torment, some are suddenly taken, and speedily destroyed, without recovery being brought by the righteous hand of God into euill in the midst of the congregation, as appeareth in *Prou. 6. 15*. Some are longer in languishing paines and torments then some, euen in this worlde for one and the same fault.

There be three causes for which the Lord doth deferre the full execution of iudgement vpon the wicked, the first is, to keepe them in continuall miserie for all good things turne to their euill: the second

is to plague them with their owne sinne, for there cannot be a greater mischiefe then to be a wicked man, and to liue long in wickednesse, for when he hath serued the deuill, the deuill shall pay him his wages, and that sinne whereunto he hath beene most enclined, and whereof he looked for the greatest pleasure and profite, shall worke him the greatest plague and woe. The third cause is, that they may liue and punish vs which are the children of God, who haue beene alreadie crossed and whipped by them, and are neuer the better, but when he hath worne them as rods to the stumps vpon the backes of his stubborne children, and well humbled vs by them, he will then cast his rods into the fire. God punisheth not as earthlie iudges doe, to content them that haue receiued the wrong, or to satisfie the world, but because he hateth sinne, and loueth righteousness, and drawe thereout great glory to himselfe, and singular good to his children: The vse of this doctrine may serue to terrifie the wicked, who vse to make but a iest of the iudgements of God, saying, what? so long yet? till doomes day? &c. but it is not so long as they dream, for the sentence of God is begunne many times to be executed vpon the wicked, euen when they least feele it, for it is a iudgement of it selfe to be past feeling of Gods iudgement when they sinne: It serueth al so to comfort the godly, who thinke the time long till the Lorde take the wicked in hand which doe oppresse and vex them. Lastly, let it serue to admonish all of vs to looke vnto our wayes, and to liue so, as that when God shall get vp vnto his iudgement seat, we may be found in Christ our great luertie vnblesable, and so escape the fearefull and irrecoverable sentence of the wicked and reprobate, and on the other side may receiue our *quies est*; and discharge with Gods elect in Christ Iesus. To whom with the Father and

the holy Spirit, be all honour, power, and domi-

mon foreuermore. *Amen.*

*Now let vs praise God.*

¶ Two



**Two Sermons of the Tryall of Faith:**  
*whereby euery man may learne how to  
 know whether he haue the true iustifying faith  
 vnto saluation or no.*

2. COR. 13. 5.

**Text.** *Prooue your selues whether yee are in the faith: examining your  
 selues: Know yee not your owne selues how that Iesus  
 Christ is in you except yee be reprobates?*



His Text hath two parts.

The first is, a precept for Christians to examine themselves concerning their faith; The second is, A reason of that precept, in these words; *Know yee not, &c.*

The matter of the precept is either matter of circumstance, or matter of substance.

The circumstances are double.

First of the persons, to whome this precept is giuen, and those are euery one.

Secondly, of the meane whereby they must prooue themselves, and that is by examining themselves.

God prooueth vs by afflictions, Sathan by temptations and illusions, the worlde by force and flatterie, by promotion and persecution, by praise and dispraise, by good report, and bad report, &c. and therefore it wil stand vs in hand to prooue our selues also, whether we haue faith or no, to beare Gods trials, to beate backe Sathans trials, and to ouercome the worldes. And this we must both haue prooued for vs, and we must also prooue it our selues.

Triall is two folde.

First, of things belonging to the bodie.

Secondly, of things belonging to the soule.

Things of the first sort, a man will haue tryed eyther by others, or by

by himselfe, as his horses, his armor, his weapons, his seruants, his ap-  
 parell, his meate and drinke, his money, his euidences, and such  
 like.

Things of the second sorte, we must trye our selues, we may con-  
 ferre with others, but we must not leaue till we know for certaine our  
 owne selues that we haue them; and that we haue them as we should  
 haue them: as our faith, our repentance, our zeale, our loue to God,  
 and our neighbour, &c. We must not take anothers word for the mat-  
 ter, nor our owne weening, nor any subtill perswasion without our  
 owne triall, for it is incident to our nature to be deceiued, especially in  
 things belonging to the soule: and so much for the first circumstance;  
 which is of the persons to be prooued; and proouing, which is euery  
 man himselfe.

The second circumstance is, of the way, and meane how euery man  
 is to prooue himselfe, and that is by examining of himselfe.

To examine, is to search by comparing of things like and vnlike, or  
 by questions and answers, by reading, or reasoning, to finde out the  
 truth of matters doubtfull; and in controuersie.

Examination is two folde. } Ciuill, and  
 } Religious.

Examination ciuill is a searching out the truth of matter ciuill; per-  
 taining to this life, and is eyther.

Publicke and Iudiciall.

Or.

Private and Domesticall.

Publicke examination ciuill is done by persons publicke, in places  
 publicke, and that of malefactions, and matters in controuersie. *John. 7.*

Private examination ciuill is of occupiers & householders, of masters  
 and Tutors, how they thriue in their trades, how their schollers profite  
 in learning, and by whom such and such faultes are committed, &c.

This ciuill examination is not it that the Apostle speaketh of; but  
 of another thing like vnto it, and that is.

Examination religious, in matters of religion; and cases of consci-  
 ence before God, for the satisfiing of the conscience; and saluation of  
 the soule, and this is either.

Publicke, and belonging to the minister. Or

Private, and belonging to euery Christian.

The minister is to examine publickely. First, pointes of doctrine,  
 taught in the church, by himselfe, and by others.

Secondly,

Math. 16.

15.

Acts. 19. 2.

Secondly, his flocke, as in discretion he shall see cause, to see how they profit by the doctrine that is taught, and this is catechizing, so did Christ examine his Disciples what they thought of him. And so did Paul examine the Ephesians about the receiving of the holie Ghost.

Private examination religious is two folde:

1. Before we make open profession of the Gospell.

2. After we have beene professours of the Gospell.

First, before we make open profession of the Gospell, we are to examine our selues, about what it will cost vs, and to consider how many troubles, and slaunders, and reproches, and crosses, we must passe through for the truthes sake, and whether we be able with that knowledge, and strength, and faith, &c. to goe through with the matter or no: if not, then to fortifie our selues by prayer for a supplie of those graces which we want, as he that said, *I beleene, Lord helpe my vnbeliefe*. This is that which Christ would teach vs by the parable of the builder, and of the King that goeth to warre, in *Luk. 14. 28. & c.* see the place.

1. After we haue beene hearers and professours of the Gospell, we must likewise examine our selues whether we haue gone forward or backward, as occupiers, & shopkeepers do at the yeeres end, least otherwise both prooue bankroupts, the one towards men, and the other toward God. And herein it is not amisse to examine,

1. Gods dealing to vs warde, which we shall alway finde to be most gracious and bountifull, with much patience, and long suffering, like a bountifull creditour that trusteth his debtors or customers from time to time with whar they will aske: *Ten, what could I doe more for my Vnue* (faith, the Lord) *then I haue done*.

Esa. 5.

2. Our dealing towards God, and how we haue vsed, or rather abused and hidden his talents, and wasted his goods, & we shall then see with griefe and shame, how many golden opportunities of dooing good to our owne soules, and to the soules of others, we haue lost, & how many houres we haue vainly and wretchedly spent, and how many sermons, like so much sweet water haue bin poured out vpon vs, as vpon so manie swine, that haue taken no pleasure in them. How necessarie it is to enter into this examination with our selues appeareth by that which Christ speaketh in the 3. *Reuel. 17. & 18. ver. Thou saiest thou art rich and increased with goods, and hast need of nothing, and knowest not that thou art wretched and miserable and poore, and blind, & naked*. To shew, that euery man hath a better conceipt of his state to Godward then there is cause: and liketh well to be spiritually censured and deceived: but it fareth with those persons, as it doth with those that are extreamely sicke eneu

Mat. 25.

Luk. 16.

vnto death, & yet thinke themselves to be well, not sicke at all, feele no paine, they are walking in their gardens, &c. none are in such danger of death we know as such are. And this is a kind of spirituall siensie, like to that which possesseth those in Bedlem, who when they are laid on with whips and cudgels, yet hoope and hollow, and laugh and sing, and say they are Kings, and I wote not what: a thing greatly to be pitied in the one, but much more in the other. The vse of which point may well be made against such persons as thinke it more then need to examine themselves how they stand before God: nay say they, we are well enough for those matters, and I am perswaded they do not once in a yeere, nay scarce in all their life time, affoorde vnto themselves one houre to be-thinke themselves in, earnestly of the state of their soules after this life. No surely, too too many there are, who spend much time in examining & prouing other mens liues & liuings, & dyings, running & descanting vpon them at their pleasure, but neuer thinke vpon their own. Againe, they can examine themselves how they shall speake, & what they shall say, when they goe to fending and prouing (as they say) against others, or in suing to some great persons, or in offering some present or reward, &c. but neuer how to speake, or to sue vnto God, &c.

And so much for the second circumstance, which is, of the way and meane for Christians to trie themselves by. The matter of Substance followeth, and that is: *Whether we be in faith or no*: So I call it, because it is a matter of that waight, excellencie, and necessitie, that without it we cannot please God, nor be saued, and by it we shall ouercome the world, and preuaile with God, & that is it that sealeth our election vnto vs, & assureth vs of Iesus Christ to be ours, and to be in vs to preserue vs vnto life & saluation: if such a thing that worketh such wonderfull effects be not a matter of substance, yea and worth all other substance, I know not what is matter of substance. Many wil say, they haue as good a faith to God as any in the world, when they know not so much as the nature of faith, the definitio of faith, the diuers kinds of faith, the causes of faith, the effects of faith, the degrees of faith, nor scarce the articles of faith; for saying is no knowing, and repeating is not vnderstanding, yet many there be which cannot say them aight, but come out with *Father of almightie*, instead of *Father almightie*, as witches do: some can repeat the rightly perhaps, but vnderstand no more what they say then Pagats do, such are they that take the Creed for a prayer. Some do vnderstand them, but do not know how to apply them vnto their owne benefite: yet all these will beare men in hand that they haue as good a faith to God as any. How miserably do these people deceiue themselves?

Oh how trasillie doth Sathan bewitch them? How necessarie then is this exhortation for such? *Prove your selues whether ye be in the faith.*

Now that we may the better proceede in the examination of our selues, and so to proue whether we are in that faith or no which the Apostle here speaketh of, we will by Gods helpe consider a little of these foure points following.

1. How many waies this word *Faith* is taken in the scripture.

2. How many errors haue beene broched through the misunderstanding of the word *Faith*, or through ignorance, for the diuers significations, and kinds thereof.

3. The degrees, and measures, with the growth and increase of faith.

4. *Faith in the scripture significeth.*

1. First, the doctrine of faith, which we doe belecue, and we call our beleefe: and in *Athanasius* Creede is called the catholique faith.

*Act. 18. 27.* A great multitude of the priests obeyed the faith. That is the doctrine of faith. So it is also taken in *Act. 14. 27.* A doore of faith was opened to the gentiles. 3. the doctrine of the Gospell was preached vnto them. In the like sence also is it taken in *Gal. 1. 22.* He which persecuted vs in times past, now preached the faith; which before he destroyed. 11. 3. Paul now preached the doctrine of faith, or of the Gospell, so also is it taken in *1. Tim. 1. 10.* and the 4. Chap. and 1. verse.

2. It signifieth *Faithfulnessse*, for which we doe beleue either God as *Rom. 3. 3.* shall their vnbeleefe make the faith of God of none effect, Or man, as in *Math. 23. 23.* The weightie pointes of the law are mercy, faith, &c. 1. 3. Faithfulnessse or faithfull and iust dealing, This signification is most vsual in prophane wrighters. In which sence (faith) is a duty of iustice commanded in the second table.

3. It is taken for perswasion by which we do beleue, which signification is most vsual in the scripture, and wrightings of diuines.

4. Extraordinarie,

And this faith is either

Or  
Ordinarie.

Extraordinarie, as the faith of working miracles: which is a certaine perswasion wrought in mens mindes, by speciall and extraordinary reuclation from the holy ghost, that God by him, or his appointment will doe such a miracle, of this faith we read in *Math. 17. 20.* *Mar. 11. 22.* *1. Cor. 13. 2.* This faith is neither common to all the elect, (for it is gi-



uen but to a few, and at some speciall times when the truth needeth to be confirmed by such meanes) neither is it proper to the elect alone for *Judas* had it, as appeareth in *Math. 10. 1.* who was a deuill *Ioh 6. 70.* and many shall say to Christ, *Lord haue not we done great things in thy name?* to whom he shall answer and say, *depart from me ye workers of &c.* as it is in *Math. 7. 23.* and so much for extraordinarie faith.

Ordinary faith or perswasion is that which is bestowed vpon the members of the Church, by the ordinary meanes of the word and sacraments, and this is either generall or speciall.

1. Generall is that which some call a historிக்கal faith, which is a certaine perswasion whereby we doe beleue the whole word of God (that is, not onely vnderstand but also giue full assent vnto it) And it is grounded not vpon naturall euidence or discourse of reason, but vpon the authority of God speaking in the scriptures.

This consisteth of *knowledge and assent*: and is in vs a degree to iustifying faith, for he that will come to God (that is beleue in him by a iustifying faith, *Ioh. 6. 35.* must first beleue that God is. *Hebr.*

*11. 6.* Of this faith read in *Act 8. 13.* *1am. 2. 19.* and so much of generall perswasion.

Speciall is that which hath relation to part of Gods worde and is either.

1. Legall, or  
2. Euangelicall.

Legall faith is that whereby we beleue the promises or threatnings of the law.

We do then rightlie beleue the promises of the law when by consideration thereof we are moued to obedience.

We doe rightlie beleue the threatnings of the law, in regard of the time.

1. Past: when by applying them to our selues we are humbled before God, examples we haue in *Iosiah. 2.* *Chro. 34. 19. 27.* and the *Ninivites Iohn. 3. 5.*

In this respect legall faith is a necessary preparatiue to iustifying faith.

2. To come: when we are terrified thereby from committing sinne, albeit the chiefe bridle to restraine vs from sinne, is the feare not of punishment, but of displeasing God, and so much of legall faith.

Euangelicall faith is that whereby we beleue the promises of the

Gospell which is done either without speciall application of them to our selues, or, with speciall application of them to. &c.

The former is a faith common, and is not iustifying faith, but is called temporary faith.

The latter is proper to the elect, and is a true iustifying faith.

Temporary faith is the next degree to iustifying faith, and both it and the historicall are good and commendable, as they are partes, or degrees of the iustifying faith: that is, as they are ioyned with the applications of the promises of the Gospell, but beeing without application of the promises of the Gospell to our selues, they are wicked and impious, for.

{ Historicall faith is the faith of *Simon Magus*, yea, of the deuils themselves, who not by the spirite of illumination, but by long experience haue gotten great knowledge in the scripture.

{ Temporarie faith, is the faith of hypocrites.

Notwithstanding, the temporarie faith hath one degree more then the historicall, for whereas in the historicall faith, there is onely *Knowledge, and assent*, in the temporarie faith there is besides *Knowledge and assent, a liking, or approbation*, ioyned with ioyfulness, and delight.

Those that haue this faith are compared to the seed which fell among the stones, who when they haue hard the word, receiue it with ioy, and yet haue no roote in themselves, because they do not inwardly applie vnto themselves the promises of the gospell: neither haue any inward sence of the fauour & grace of God, but confusedlie beleuee, and make profession of the faith for some temporall respects. These beleuee for a time ( for which cause it is called temporarie faith) and in time of temptation ( when their temporall respects faile) they fall away. See *Luke. 8. 13.*

True iustifying faith is that whereby we do not onely know, assent vnto, and like with delight the promises of the Gospell, but also perticularlie applie them, and as it were appropriate to our selues, Christ and all his merites.

So that vnto iustifying faith, foure things do concur, knowledge, assent, approbation, and application, and this is proper to the elect, for: to know and beleuee in generall, that Christ is the redeemer of the elect, is incident not onely to wicked men, but also to the deuils themselves. To make profession of this faith, and to reioyce therein is incident to hypocrites, but to apprehend, & perticularly to applie Christ and his merites

rites, is proper and peculiar onely to the elect, who alone can say with the Apostle, *I live by the faith in the sonne of God.* Gal. 2. 20.

This faith is so necessary to saluation, that without it the merites of Christ doe not auaille vs, for: although Christes merites be, a soueraigne salue *Esa. 53. 5.* yet what will they auaille vs, if they be not applied? although they be as a garment, yet what wil that profit vs, if it be not put on? although his body be meate indeede, and his blood drinke indeed, yet what benefit shall we reape by them, except we spiritually eate the one and drinke the other.

By iustifying faith, we apply Christes merites to our sores, we put on his righteousness to couer our sinnes, we eate his body and drinke his blood.

It is not sufficient therefore for a Christian man to beleue that Christ died for the sinnes of the faithfull, and rose againe for their iustification, but I must beleue (or else I haue not a iustifying faith) that Christ died for my sinnes, and rose againe for my iustification; that he ascended into heauen to prepare a dwelling place for me: and finally that by his merites I shall be saued, as well as others.

But here againe, we must distinguish, first, betweene the act of beleeuing, and the gift, the habite, or power of faith, as the act of seeing is different from the power of sight, secondly, betweene the degrees of faith, for: there is a weake faith, and a strong faith.

And we are further to remember these three pointes following.

1. That a Christian mans faith may be weakened, but not vterly extinguished.

2. That a faithfull man may fall, and that grieuouſly; but not fall awaie.

3. That the sanctifying spirit of God may be shrewdly shaken, but not be shaken of.

This doctrine, and these distinctions of faith being well vnderstood, and stedfastly holden, we shall auoid many foule errors, which diuers fall into, both touching the matter of iustifying faith, and also the state of the faithfull, and these are in number sixe.

1. That a faithfull man may quite fall away from grace, and that iustifying faith maie be lost: they that hould this error doe so thinke because it is saide: *1. Tim. 4. 1.* that some shall depart from the faith and *1. Tim. 1. 19.* haue faith & a good conscience, which some haue put awaie, and concerning faith haue made shipwrack. But these places are to be vnderstood of the doctrine of faith and profession of the Gospel,

from

from which a man may depart who neuer had iustifying faith, and in *Luk. 8. 13.* it is said that *Some beleuee for a time*, which place is to be vnderstood of the temporarie faith, which is the counterfeite faith of hypocrites.

2. The second error is of those that hold that iustifying faith is not proper to the elect. They that hold it, do so, because it is said in *Act. 8. 13.* that *Simon Magus beleueed*. But that place is to be vnderstood of historical faith. Whereby he onely knew, and assented vnto the doctrine of *Peter*, but iustifying faith is the faith of the elect. *Ti. 1. 1.* and not common to all: See *2. Thes. 3. 2.*

3. The third error is of those which holde that iustifying faith, may be seuered from charitie, and this they holde, because it is said in *1. Cor. 13. 2.* *If I had all faith, so that I could remooue mountaines, and had not loue, I were nothing*. But this place is to be vnderstood of the faith of working miracles, See *Mat. 17. 20.* For, loue can no more be seuered from faith, then heate from fire, or breathing from a liuing bodie. *Iam. 3. 26.* for as the body without breathing is dead, so is faith without loue.

4. The fourth error is of those that holde that all men in all ages, and nations may beleue in Christ, & haue a iustifying faith, although they haue not the ordinary meanes, and that error ariseth of this, that it is said in *Iohn. 3. 5.* *That the N. g. (who were Heathen people) beleueed*, which place is to be vnderstood of Legall faith, whereby they beleueing the threatnings of the Prophet were thereby humbled for their sinnes past, and terrified for a time from committing of sinne.

5. The fifth error is of them that houlde that iustifying faith is commaunded in the lawe. Because it is said in *Math. 23. 23.* that the waightier points of the lawe are Mercie, Faith, and Iudgement: but that place speaketh of faithfulness.

6. The sixth and last error is of them that affirme that iustifying faith may be totally lost for a time, after the committing of some grieuous sinne, or in the time of temptation, as in *Danid* and *Peter*. To which we answer, that the arte of faith may be interrupted, but the power or habite, or giste of faith is not taken away: As the Arte of seeing is by sleepe interrupted, the power remaining. The Arte of *Danids* faith was interrupted by his sinne, whereinto he fell through infirmitie, being ouercome with lust. The Arte of *Peters* faith was also interrupted by his deniall, whereinto he fell through feare, but the habite, and power of faith remained, as sight doth in sleepe, and as fire covered with

with ashes. Therefore *Dauid* beleueed againe actually, when his faith was as it were awaked, with *Nathans* voyce, and *Peter*: also when he was awaked by Christes looking backe, and the crowing of the cocke, and so much for answer to those former obiections: now we may the better proceed to the degrees, and measures of iustifying faith. And for the better vnderstanding of that point we are further to know that.

Iustifying faith is two-fold.

Expressed,

Or

Vnexpressed.

Expressed is that which seeth or knoweth, and vnderstandeth, confessed vnto, and applieth all the mysteries of mans saluation. This was in *Paule* when he said: *I know whom I haue beleued.* *Timo.*

Vnexpressed, is to know but some part, and to vnderstand; and apply a litle of the Gospell to a mans selfe. And this implicite or vnexpressed faith is also two-fold.

Effectuall, and with profit to him that hath it, or

Vneffectuall, and without comfort, as is the Popish implicite

faith.

For the first.

The faith of euery man in some part of his life is vnexpressed faith, as namely in time of his first conuersion, or of some greuous temptation. The *Samaritanes* are said to beleue, because they tooke Christ for the *Messias*. *Ioh. 4. 14.* and thereupon were content to learne and obey the Gospell.

The ruler with his family is said to beleue; who did but generally acknowledge, that Christ was the *Messias*: and yielded himselfe to beleue and obey his doctrine; being moued thereunto by a miracle done vpon his young sonne. *Ioh. 4. 46.*

*Rahab* also is commended for faith euen when she receiued the spies. *Heb. 11. 13.* Now in the word we cannot finde that she had any more, but a confused generall, or infolded faith, whereby she beleueed that the God of the Hebrewes was the true God, and his word to be obeyed. This faith was wrought in her by the report of the miracles done in *Egypt*. By this she was moued to ioyne her selfe vnto the people of God.

Faith may be confused, or infolded two wayes.

1. In respect of knowledge of things to be beleued.

2. In respect of the apprehension of Christ and his benefits.

In respect of knowledge, when as sundry things which are necessary



to saluation are not as yet distinctly knowne, Christ commendeth the faith of his disciples against which the gates of hell shall not preuaile, yet in it were sundry pointes of religion wrapped vp, which yet they knew not, for: (as a godly and learned brother hath well obserued.)

1. *Peter* was at that time ignorant of the perticular meanes of his redemption, for he went about to dissuade his maister from suffering at Ierusalem.

2. They were all ignorant of his resurrection, till certaine women who first saw him tolde them of it, and they by experience in the person of Christ had knowledge of it.

3. They were all ignorant of his ascension, for they dreamed of an earthly kingdome, at the very time when Christ was about to ascend into heauen. *Act. 1. 6.*

And after Christes ascension *Peter* knew nothing of the breaking downe of the pertition wall between the Iewes and the Gentiles, vntill God had better instructed him in a vision. *Act. 10. 14.*

And no doubt (as he well sheweth) we haue ordinary examples of this confused, or infolded faith, in sundry persons amongst vs, for: some are dull and hard, both for vnderstanding and memorie, and so make no such proceedings in knowledge as many others doe, and yet for good affection, and conscience in their doings, so farre as they know, they come not short of any, hauing withall a continuall care to increase in knowledge and obedience: And such persons though they be ignorant in many things, yet haue they a measure of true faith, and that which is wanting in knowledge, is supplied in affection.

The second way that faith is saide to be infolded, is in respect of apprehension of Christ and his merites: and that is, when a man cannot say distinctly and certaine lie, I belecue the pardon of my sinnes, but I doe vnfaignedly desire to belecue, and to be reconciled to God, and to repent.

This case befallles many of Gods deere children, when they are touched in conscience for their sinnes, but where men are displeased with themselves for their sinnes, and doe with all, constantlye from the heart desire to beleue, and to bee reconciled to God, there is faith, and many other graces of God infolded. As in the little, and tender budde is infolded the leafe, the blossom, and the fruite, for though a desire to repent, and beleue, bee not faith, and repentance in nature, yet in Gods ac-

ception

ception they bee, who accepteth the will for the deed, in that he will not quench the smoking flaxe, nor breake the bruised Reede, Esa. 42. 3. but blesteth those that hunger. &c. after righteousnesse, and saith they Mat. 5. 6. shalbe filled.

And our saluation standeth not so much in our apprehending of Christ, as in Christes comprehending of vs, which may bee proued by testimony of the Scripture, *Philp. 3. 12.* and also confirmed, and illustrated by a familiar comparison of the nurse and the childe, the little infant claspeth hard about the Nurses necke, and the nurse imbraceth the childe, and holdeth it fast in her armes, wherein now consisteth the safety of the childe? all men knowe that the nurse is able to cast off the childe if she listed, hold it neuer so fast, but naturall affection will not suffer her, so that the childes safety consisteth not in embracing of the nurse, but in the nurses imbracing, and comprehending of the childe. Euen so is it betweene Christ and his members, or God and his children, to make application of this comparison is not hard. It were a happy thing, if men could come to that fulnes of faith which was in *Abraham*, and many seruants of God, yet certaine it is, that God in sundry cases accepteth of this desire to beleue, for true faith indeede.

And as it is in nature, so in grace. In nature some die in childhood, some in old age, some in full strength: & yet all men. So some die babes in Christ, some of more perfect faith, and yet the weakest hauing the seedes of grace is the child of God, and faith in the infancy thereof is faith. Yet I say not, that there is a true faith without all, or any apprehension at all of Christ, but without a distinct apprehension for some space of time. For this very desire to apprehend is a kinde of apprehending.

Therefore let not weake ones be deceiued touching their estate. For though they haue not a full perswasion such as was the faith of *Abraham*, yet they may be saued: for there is a growth in grace, as in nature, and there be differences and degrees of true faith, and the least of them all is this infolded faith. And though euery faith be for his nature a certaine perswasion, yet onely the strong faith is a full perswasion.

And (to conclude this point) though we teach that there is a kinde of implicate or vnexpected faith, which is the beginning of true faith, yet none must hereupon take occasion to content themselues therewith, but labour to increase and go on from faith to faith.

And so will euery one doe that hath any beginning of true faith,

be it neuer so little. And so much of the first kinde of implicite or vnexpressed Faith.

Papish  
Faith.

The second kinde of implicite, or insolded faith, is altogether vnprofitable, as that of the Papists, who require of men to beleeuie as the Church beleeueth, but withall forbiddeth them to knowe what the Church dooth, or should beleeuie: for, they say, that faith in his owne nature is not a knowledge of things to be beleeued, but onely a reuerent assent vnto them, whether knowne or ynknowne.

So that, if a man knowe some necessarie pointes of religion, as the doctrine of the Trinitie, the incarnation of Christ, &c. It is needlesse (say they) to know the rest by a particular or distinct knowledge; but to giue assent vnto them, and beleuee as the Church beleeueth. Contrary to *Esai. 53. 11.* where it is said, *The knowledge of my righteous seruant shall iustifie many*, and *Iohn: 17. 2.* *This is eternall life to know thee, and whom thou hast sent, &c.* where he speaketh of a knowledge ioyned with faith, or of faith grounded vpon knowledge: and *Reuel. 12. 1.* where it is said, that the Church (who is there compared to a woman) is cloathed with Christ, who is compared to the Sunne, because he is with his light and grace, but comfortable and profitable to his church, as the Sunne is with his light and heate vnto the world.

But what comfort or profit doth this bring to a Christian, to beleuee he knoweth not what? as we cannot be fed with another mans meate, nor see with an other mans eye, no more can we be saued by another mans faith. To bid a distressed soule beleuee as the Church beleeueth, is as if one should say to a naked and wounded man, be cloathed and healed, as other men be, and yet allowe him no cloathes to put on, nor any body to searche his wounds, and applie medicines

thereunto, that they may be cured: these are

but like *Iobes* friends, miserable comforters.

THE

## The second Sermon of the Tryall of Faith.

*Know yee not your owne felues, how that Iesus Christ is in you,  
except yee be reprobates?*



These words are the second part of the verse, and doe containe in them a reason to perswade men to take paines in examining themselves whether they be in the faith or no. His reason is drawne from contrarie effects. First, of faith and vnbeleefe. Secondly, of election and reprobation, in this manner. If yee are in the faith, then by vertue of that faith you shall certainly knowe that Iesus Christ is in you. If by faith ye haue Christ in you, then are you elect and not reprobate. But on the contrarie, if you be not in the faith, you cannot know whether Christ be in you, and consequently whether you are elected to life and saluation or no.

Againe, if you be elected of God to euermlasting life, then for certaine haue you Christ in you, which also you shall know by the fruites of his spirit in you. But on the contrary, if you haue not the spirit of Christ in you, yea and that working effectually your regeneration, and sanctification, then is not Christ in you, and so consequently you may iustly suspect your felues to stand in the state of reprobation.

Therefore, as you desire to know your election, and to be free from all feare of reprobation, so be very carefull and diligent to examine your felues whether you be in the faith, and whether by that your faith Christ be in you or no.

And this reason is also confirmed by the testimonie, and consent of themselves, which are elect, and haue faith. *Know yee not your owne felues that Iesus Christ is in you except yee be reprobates?* (saith the Apostle) as if he should say, if you be the elect children of God, you know your owne felues that Christ is in you. *Know yee nō, &c.* This is a Rhetorical kinde of communication, whereby he taketh that for granted, which he affirmeth and hath in hand. *Your owne felues?* saith he, what neede those wordes, may some say, for if they knowe it, they

know it themselves, do they not? it is true, but this is a figurative kinde of speech which Rhetoricians call a *Pleonasmus*, whereby is noted the certaintie of a thing, and here a most sure and certaine knowledge of Christ in the elect.

The Scripture useth this kinde of speech much, as in *Psalme* Plal. 44. 1. *We haue heard with our eares*, (saith the Church) A man cannot indeed heare but by his eare: yet this manner of speaking sheweth the certaintie of their report.

Againe, in *Cant. 1. 1.* the Church saith of Christ, thus: *Let him kisse me with the kisses of his mouth*, not meaning that kisses are giuen otherwise then by the mouth, but that she would haue very certaine testimonies of Christes loue.

The like is in *1. Iob. 1. 1.* *That which we haue seene with our eyes, and handled with our hands, &c. we preach &c.* that is, that which for certaine we knowe.

So heere in the Text: *Know ye not your owne selues, &c.* That is, yee know this so certainly, that you make no question of it, neither shall I neede to stand to make proofe of it, *that Iesus Christ is in you except yee be reprobates.*

Heere then we learne two things.

First, that a true, liuely, and sauing faith, is grounded vpon knowledge, and without knowledge, is no faith. The knowledge wherevpon this faith is grounded, (which doth assure vs of Christs being in vs,) is of the promises of God reuealed in the Gospell, which promises are either generall, or speciall, and this point is confirmed by Ioh. 17. 3. *sundry testimonies of the Scripture. This is eternall life* (saith Christ) *to know God, and whom God hath sent Iesus Christ.* Where he speaketh of knowledge mixed with faith, and of faith founded on knowledge.

And in like manner dooth the Prophet *Esa* speake in the person of God: *The knowledge of my righteous seruant iustifieth many.* And this is that which *S. Paule* meaneth, when he saith; *That faith commeth by hearing of the worde Preached.* And the same Apostle to *Timothee* saith: *I knowe whom I haue beleueed.* And therefore our Saviour Christ exhorteth vs to search the Scriptures, yielding this for his reason, that in them we thinke to haue eternall life, and they are they which testifie of him, *Iohn. 3. 39.*

The vse of this first point is double.

First.



First, against Poperie which would make men beleue that Ignorance (and not Knowledge) is the mother of deuotion. Where if they had saide it is the mother of damnation, they had said true-  
lie, because the Apostle saith to the *Thessalonians*, *That Christ shall at the last daye render vengeance in flaming fyre, to all such as know not God, and obeyed not the Gospel.*

Secondly, to stirre vp our selues to vse all holye and good meanes, getting and increasing in vs the knowledge of God and his wayes, his nature, his will, his promises, our miserie, and Christes merites, and directle other thinges belonging to the saluation of a Christian.  
- Therefore yee erre (saith Christ) because yee know not the Scriptures.

Mat. 22:29.  
So, therefore yee beleue not, therefore yee repent not, therefore you feare not, therefore you loue not, &c. because you knowe not the Scriptures, and the power of God. *If thou knowest* (saith Christ to the woman of Samaria) *who it is that saith vnto thee, giue me drinke, thou wouldest haue asked of him, and he would haue giuen thee water of life.* Iohn. 4. 10.

So, if men knewe the nature of sinne, the power of GOD, the subtiltie of Sathan, the infinitie of the fleshe, the gifte of God, the sufficiencie of Christes sacrifice, the necessitie of the worde of God, the power of faith, &c. they would be more watchfull then they are, more deuoute then they are, more seuer in Prayer, then they are, more diligent hearers and doers of the worde then they are, and more ready to beleue then they are, yea and more humble and thankefull then they are.

The two things that heere we learne, is, that the knowledge on which faith is grounded, is by faith made a certaine knowledge of Christ his beeing in vs. And without faith wee are sure of nothing that wee heare (to our saluation) from whence, it is that so many hearers profite so little, but haue the worde, in contempt, excepte it bee mingled with humane learning and wisdom.

But when are they sure of the trueth? If one Doctor affirmeth it, they like it, if another Doctor gaine-saye it, they mislike it, too, and so they become like Reedes shaken of euery winde.

Paulo

Hcb. 4. 2

A simile.

*Paul* telleth the *Hebrews*, that the word which their fathers heard did not profit them, because it was not mixed with faith in their hartes, to the which nor the bare hearing, but the sanctified hearing doth profite. Yea, for want of faith in hearing, it doth offend them, and turne to their hurt. Two men receive money, one is blinde; the other hath his sight, the blinde man knoweth that he hath money, both the quality, and the quantity of it he also knoweth, but it is but upon the report of others; so that his knowledge in comparison is but imagination; and weening, with feare and doubtfullnesse, leaſt he be deceived; the other that hath his sight and vnderſtanding, knoweth of himſelfe what he hath receiued, both the quantity, and quality: ſo that if all the doctors in the world ſhould affirme it to be copper, or ſell it then it is, he ſtandeth againſt them all: ſo he that of Gods grace, hath receiued the gift of faith, ſhall be ſo aſſured of the truth of thoſe things which he heareth, and beleaueth, and applieth to himſelfe, that all the world, and all the deuils in hell, ſhall neuer moue him from his hold. And on the contrary, he that wanteth that eye is blinde, as *S. Paul* ſheweth *2. Pet. 1. 9.*

The vſe of  
the former  
doctrin.

This point of doctrine ſhould be as a ſpurre, to ſtirre vs vp to pray for the gift of faith, and to make vs ſuſpect our felues for want of faith, when the word of God doth offend vs, or not profite vs, and to repent vs of it.

Now it followeth in the text, *(that Chriſt is in vs)* This is the thing that we know for certaine, if we haue faith, namely that Chriſt is in vs, that faith which iuſtifieth a man, is liuely two wayes, firſt in heauen, in apprehending her object that is Ieſus Chriſt, and applying him to the iuſtification of the owner: ſecondly, in earth, in purifying her ſubject, ſo that he which hath the iuſtifying faith, hath alſo the ſanctifying ſpirit, to ioyne vnto his faith, vertue, and patience, and goodlines, and brotherly kindenes, &c. As it is in *2. Pet. 1. 5. 6. 7.*

Concerning Chriſt his being in vs, ſoure things are to be conſidered. Firſt, how he is in vs. Secondly, what benefit we reape by his being in vs. Thirdly, in what forme our faith doth apprehend him, or in what forme his ſpirit doth preſent him to our faith, whether as humbled, or glorified, or both. Fourthly, by what ſignes and tokens the faithfull may aſſure themſelues that Chriſt is in them.

1. For the firſt, Chriſt is not in vs as the Papiftes ſaie, that is, really and corporally, fleſh, blood, and bone, as he was borne of the virgine *Mary*, and crucified, dead and buried, nor as he roſe againe, and aſcended into heauen, and now is in glory: for ſo ſay they, that Chriſt

is in euery one that eateth the sacrament of his body and blood. This doctrine of the Papistes, is both inhumaine and impious, because as *Augustine* saith, it is inhumaine against nature to maintaine after the manner of the savage *Cannibals* the eating of mans flesh.

Neither is Christ in vs as the *Fanaticks* dreamed; that is to say, hee conuincified with vs, and we codeified with him (to vse their owne termes) that he hath taken our nature vpon him is true; yet but once for all, not often and daily, neither is that humane nature of his, in vs though it be of vs. And to say that the Godhead of Christ is so in vs, that it is changed into our nature, (when he did onely assume our nature vnto it, without mixture or confusion of natures) or that we either doe partecipe, of the diuine nature, is most wicked and blasphemous, and iumpeth iust with that suggestion of the deuill, who saide you shall be as Gods, which conceipt makes not men Gods but deuils. But Christ is in the faithfull by faith; and by his spirit as the scripture saith. This spirituall vniou is like the vniou that is betweene the Vine and the branches. *Ioh. 15. 1. I am the Vine (saith Christ) and ye are the branches*: he by his quickning grace doth so qualifie vs, that whereas before we were dead in sins and trespasses, we are now made liuing branches to beare sweete fruite of righteousness vnto God. Hereupon we are called spirituall. *Galath. 3. 3. To thin be spirituall rest ore him that is fallen by occasion.*

That Christ is in vs by his spirit, the scripture doth witnesse in diuers places: *Paul* saith, *So many as are led by the spirit of God are the sonnes of God. Rom. 8. 14.* And Christ saith, *I am with you alwayes to the end of the world. Mat. 28. 20.* But that it is by his spirit, he the weeth in *Ioh. 16. 13. When he is come which is the spirit of truth, he shall leade you into all truth.*

The second thing to be considered, is, What benefit the faithfull haue by Christs being in them. And surely, that is not small, for he is in vs, if we be faithfull, as a Saviour and as Gods anointed. And he doth by his spirit execute or discharge in vs the offices of a Saviour, of a Priest, of a Prophet, and of a Prince.

These things are too well, and commonly knowne, for mee to labour much about the prooffe thereof. But when he was first named Iesus by the Angell, this reason was yeelded for the same, for that hee shall saue his people from their finnes. *Mat. 1.* in which reason two things are noted: First whome he shall saue. Secondly, from what hee shall saue them. He shall saue; not all men, not the reprobate,

not deuils, as some would beare vs in hand; but his people that is, those whom his father hath from euertasting elected, to be his people, and given him, as *Ioh. 17. 9.* I pray for them which thou hast given me. And of them not one shall be lost, but every one shall be saved by him. *Ioh. 6. 37. & 17. 12.*

The thing from which he shall save his people, is their sinnes; not from persecution, for, all that will liue Godly in Christ Iesus, shall suffer persecution, saith Saint *Paul* to *Timothy*.

Not from worldly trouble, for, *In this world* (saith Christ) *ye shall haue trouble*. Not from sickness, for, *Mary* and *Martha* sent Christ worde; that their brother *Lazarus*, whom Christ loued, was sicke. *Ioh. 11. 32.* Not from death, for it is appointed for men to dye once. *Heb. 9. 27.*

But he will save them from their sinnes which are worse then persecution, worse then worldly troubles, worse then sickness, and worse then death itselfe. And therefore if we be persecuted, or troubled in the world, or sicke, or if we die, yet let vs be quiet, content, patient, and thankfull, because we haue one to saue vs, from our sinnes, for it is not persecution either of tongue or hand, nor sickness, whether of body, or minde, nor death it selfe that can hurt the children of God, but their sinnes which were the cause of all, might, but now they cannot hurt the faithfull, because they are in Iesus Christ who saue them from their sinnes. Not from the staine of sinne in this world, but from the sting of sinne, that is the guiltinesse, and punishment of sinne before his iudgement seate.

Now further: that the Lord Iesus might saue vs from the sting of death which is sinne, and from the sting of sinne, which is the curse of the Lawe, hee was content so farre to abase himselfe in mans nature, and to humble himselfe both in doing, and suffering, and in both obeying the will of his father, that he seemed almost past all recovery, in so much that his enemies (seeing his silence to be so great, and the hand of God so strongly bent against him) cryed out in most bitter, and scoffing wise, He saued others, let vs see now if he can saue himselfe.

But indeede to saue vs, hee was contented not to be spared himselfe.

And that he might bee indeede a true and perfect mediator betweene God and man, he was himselfe both God and man. Which of necessity he must be, that he might be a perfect sauiour. He must be

be man to be borne of a woman, which God could not be, to feele our infirmities; which God could not doe, and in mans nature to suffer death for man, which God could not doe; for the Godhead is not subiect to any passions, or infirmities, and is from euermore lasting.

Againe, he must be God to bee borne without sinne, which man could not doe; and to confirme the truth with miracles, which man could not doe; and to heale diseases incurable by art, which man could not doe; and to ouercome death, which man could not doe, and to ascend into heauen, which man could not doe. And beeing thus God and man and without sinne, hee maketh a perfect Saviour and mediator; and still both in his Godhead and manhood, Iesus. In the Stable there beholde the man Iesus; In the Temple disputing with the Doctors, beholde the Lorde Iesus. In *Simons* house washing the Disciples feete, beholde the man Iesus. But walking on the sea, beholde the Lorde Iesus. Calling for meate when hee was hungry, beholde the man Iesus. But seeding five thousand with five loaves and two fishes, beholde the Lorde Iesus. Weeping ouer *Lazarus*, beholde the man Iesus. But calling *Lazarus* out of his graue, beholde the Lord Iesus.

And in many other such things, beholde both the Lorde Iesus, and the man Iesus.

Now if his Godhead be too terrible to behold; see the terror, and Maesty thereof mytigated with his manhood: if his humanitie seeme to bee too humble, beholde it agayne qualified with his Godhead: so that there is no cause whye thou shouldest too much feare him because of his glory, nor at all despise him because of his humilitie. But in both, and for both, to loue, and reuerence him, to beleue and trust in him, as a most wonderfull Saviour, whose name is wonderfull, Counseller, the mighty *ИЕХОВА*, the euermore Father, and Prince of peace, yea euen then when hee was giuen vs, a childe; and borne a sonne as the Prophet *Isay* saith.

*Question.* What needed Iesus Christ the eternall Sonne of God to haue abased himselfe, so to haue suffered so many things at the hands of sinners? could hee not wee haue bene saued from our sinnes without him? or by him, without all these sufferings?

*Answer.* Verely no, we could not. And that shall easily appeare,



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if we doe but consider (yet more at large) against whom we sinne: We sinne against God; against our father; against our maker; the child rebelling against his Father; and taking wages of the dole to fight against God. But this is not all: but we are yet further to consider, that God is infinite, and therefore the offence is multiplied, according to the person against whom it is committed. Our offence against God cannot but be infinite, and consequently so must our punishment be too: Nowe we poore wretches that haue sinned to infinite paines without number, haue neede of a remedie. But what shall that remedie be. Gods mercy? No, for mercy cannot be contrary to iustice. What then Gods iustice? No, wee haue neede of mercie. By what meane may God execute his iustice without disauolling his mercie? or execute mercie without prejudice of iustice? for as both of them may be verified. If he shew mercie absolutely to an infinite offence, where is his iustice? If he execute his iustice, where is his mercie? and what shall then become of mankind after this life? And what shall we haue but to remaine then, that to appease his wrath, and to make away to mercie where must come some satisfaction betweene God and Man. But now considering the fault is infinite, and the punishment must be proportionable to the fault, and the satisfaction likewise to the punishment, therefore it must be infinitely infinite. How shall that be made?

If man could offer the whole worlde to God, what doeth hee thinke but that he hath recheied of God; and lost by his disobedience? If man should offer himselfe, what offereth he but vnthankfulnesse, and disobedience, blasphemie, and wickednesse? that is, he prouokes Gods wrath more and more. If the Angels should step in to satisfie, the creature to pacifie the Creatour: A thing finite in goodnesse to couer an infinite euill, the indebted to discharge one that is more indebted, what is this but a couering that doth but halfe couer, and a plaister infinitely too little for the sore? Therefore let vs say, that God himselfe must be faine to steppe in betweene his iustice and mercie; and as he created vs at the first, so to create vs new againe. And as he created vs then in his fauour, so to acquite vs now from his wrath: and as he then vttered his wisdom in creating vs; so to employ the same in repaiering vs: and this is it which we call regeneration, a greater worke then Creation: for in our creation nothing resisted the Creator, but in our reparation, our naughtinesse withstandeth him as much as is possible. Thus out of one bottomlesse deepe we goe into another; but God be prayd, they are the deapes of his grace, who then shall be

this mediator? God vnto God? infinite to infinite? and able both to discharge the band, and to assuage the infinite punishments. That must needs be the second person, the sonne of God, seeing we are to be adopted, that is to be admitted to an inheritance.

He is infinite, for he is God: but this infinite Godhead is not to recompence our disobedience, but by obedience, nor our vnderstand, but with desire, nor our stubbornesse, but with lowlinesse, nor to purchase grace but by punishment, nor life but by death, nor heaven but by going to hell. And to the end he may say, he must abase himselfe, to deserve; he must serue, to become lowly, he must stoop downe beneath himselfe, to suffer, he must become weak, and to dye he must become mortall.

Therefore it is requisite that our mediator be both God and man, as hath in parte bene shewed before: Man to be borne vnder the lawe: God to performe the lawe: Man to serue, God to set free: Man to humble himselfe vnder all, God to exalte himselfe above all: Man to suffer, God to overcome: Man to die, God to triumph ouer death: Man to be borne of a woman, God to overcome the deuil, see Gen. 3. 15. If Christ had not bene man, we should haue no part in him, nor he in vs, neither should he auail vs any whit, eyther in waye of satisfaction or desert. Now forasmuch as he hath willingly submitted himselfe to these things for our sakes, and not for his owne, needs must his obedience become a discharge for our disobedience, his desert for our vnderstand, his lowlinesse for the stubbornesse of the heart beleue in him. Yea and more, a purchase of obedience, of desert, and of lowlinesse vnto him: for, to his obedience is due loue: to his desert, is due reward: to his humilitie is due honor: to his sorrow is due ioy: to his death, is due life: to his victorie, is due triumph. All which are purchased, and giuen by him, and imputed at Gods hand to all such as honour that great benefite, and call vpon the Father in his name.

And further, to this ende was it also requisite, that his conception should be holy. For, because he was to overcome sinne, therefore he must be without sinne, and forasmuch as he was to make vs cleane, he must be without vncleannesse himselfe. For, we are borne in sinne, and conceived in iniquitie: Therefore our Saviour must be such a one as is conceived after another manner then man is. Therefore was he conceived of the Holy-ghost. And this ought not to be counted a wonder more then many things more: for he that desired woman out of man, without the helpe of woman, can also deriue man out

of woman, without the helpe of man: but how came he to this? *Quæstion* Seeing as Christ came to subdue sinne; satan, and the world; three mightie enemies; why did he come in such baseness and pouertie, and not rather in all maiestie, pompe and puissiance? *Answer* Surely his glory was seene of some: (as *S. Iohn* sheweth) *euē as the glory of his onely begotten sonne of God, full of grace and truth.* *Iohn*. And yet in outward shew to the world, he appeared in all meanesse and pouer estate. Neither indeed could he come after any other sorte; feeling he came to humble himselfe, and to be crucified for our finnes. The Iewes looked for a Princely coming, and he was promised poore. They looked for a warriour, and he was to be beaten and wounded: they looked for one with a great traine, and he was to come alone vpon an Ass: they looked hee should come with triumphing, and feasting, and his bread was to be steeped in Vinegar. Of Christes meannesse, pouertie, and deformitie, the Prophet *Esay* speaketh thus: *As many were astonished at thee (his visage was so deformed of men, and his forme of the foules of men) so shall he sprinkle many nations.* *Isa. 52. 14.* And in the 53 chapter, the 2. 3. and 4. verses, he speaketh thus of him: *He shall growe up as a brachie, and a roote out of a drye ground, hee hath not his forme, nor beaurie: when wee shall see him, there shall be no forme that wee should desire him: Hee is despised and reiected of men, hee is a man full of sorrowes, and hath experience of infirmities: wee hidde our faces from him: hee was despised, and we esteemed him not. Surely, hee hath borne our infirmities, and carryed our sorrowes, yet wee did iudge him as plagued and smitten of God, and humbled. And of himselfe he saith. The Foxes haue holes, and the Birdes of the ayre haue nests, but the Sonne of man hath nowhere to rest his head.*

And surely this poore coming, was meetest both for Gods glorie, and his owne. For if he had had the Empires of the worlde, and the pompe of Princes, all had bene a witnessse of his wante, and an abatement of his glorie. As for example. *Moses* ledde out of *Egipt* sixe hundred thousand persons, and with the stroake of a rodde hee deuoted the Sea, and drowned the *Egyptians*: Nowe in which had Gods glorie more appeared, and the calling of *Moses* better warranted? By his winning of a battaile against the *Egyptians*, with so many men, or by ouerthrowing them with one stroake of a rod? In reducing the king to reason by force of armes, or by making him seeke mercy by an hoast of flies?

Now from *Moses* to *Christ*. Christ was to subdue the world vnder



his obedience: whether was most for his glory, to doe it by meanes of worldly force, or by ridding himselfe of all worldly meanes? by conquering men with the sword of pompe, or by suffering reproch at their hands? by triumphing over them; or by being crucified? by killing his enemies, or by yielding vnto them? for in the victories of Princes, men be partakers with them of their glorie: the horse and speare haue their part: the harnes, and helmet step in for a share: therefore Iesus. could not haue shewed his Godhead better then in comming like an abiect, or despised man: nor his strength better, then in feeblenesse, nor his eternitie better then in dying.

This point maketh much for the comfort of the faithfull. Is Iesus in vs to save vs from our sinnes? then surely we cannot perish who haue Iesus in vs. I say so many as haue Iesus in them for many that haue been ignorantly led, do thinke if they name Iesus, or haue his name set vp in faire letters vpon their beds heads, or weare it vpon their bags or some other things about them, then they are safe enough, but they are miserably deceived as all are, which are vnder the power of Popery. For the deuill feareth not the naming of the name of Iesus, nor the sight of it written vpon any thing, for then he could not haue hurt the conuers mentioned in the *Actes of the Apostles*, who were the sonnes of *Syria's Law*, for they named Iesus vnto the deuils, and abused them by the name of Iesus to depart, but they cared not for that: they ranne upon them for all that, and drue them out of the house naked and wounded. But men must haue Iesus dwell in them by the power of h's spirit, to worke faith and obedience in them, or else they may perish. Now if the spirit of Iesus be in vs, and dwell in vs by faith, then cannot we perish. We may be sometime in distresse, but wee cannot be destroyed, because Iesus is in vs, whose office and comming is to save. And herof haue we most liuely resemblances, and (as it were) assuring pledges both in the olde and new Testament. In the olde Testament, we haue the bush burning, yet not consumed, because *Iehovah* the second person in the Trinity, the sonne of God, who is called the Angell of the Lord, was in it to preserve it, to shew that though his church be like that bush set on fire by the rage & fury of tyrants and persecutions, yet it cannot be consumed, because Iesus a saviour is in it to preserve it. In like manner, the *Leuites* passed through the Red Sea without drowning, because the Angell of the Lord whose name was *Jehovah* the son of God, went between them and the *Egyptians*, & preserved them, both from the force of the sea, & from the furie of their enemies, to shew vs,

that

that though the faithfull be in this world, no lesse endangered then the Israelites were, when the sea was before them, and the Egyptians behinde them, &c. Yet they cannot perish because Iesus is in them to preserve them. In like manner, *Shadrach, Meshach, and Abednego* were cast into a horre furnace flaming with fire. Yet not a haire of their heades was consumed, neither was any smell of fire felt vpon their garments, because a fourth was seene amongst them, like the forme of God, to preserve them, to shew, how it is with all those that haue the Lorde Iesus in them. In the new testament, *Mar. 8.* The shippe that Christ and his disciples were in at sea, was tossed with windes and beaten with waues, and filled with water, and in great danger of drowning, but yet it perished not, neither could it perish, because Christ the saviour was in it; for though he slept for a while, and seemed to haue no care of them, (as they thought) yet did he awake in due time to saue them.

A most lively image, and resemblance of the Church of Christ, and the faithfull, the members of the same, with whom Christ is continually to the end of the world. *Mar. 28. 20.* Yet to the weake and sleeping faith of his children he seemeth some time to be a sleepe, or absent, or careless of their estate. And then stormes arise, and mighty tempestes, or diuers temptations, and afflictions, doe beate against the shippe, to the filling of their soules which are within, with feares and doubtcs, but this is done at Christes appointment, to awake their faith, their faith being awake, awaketh their prayer, their prayer being awake, awaketh Christ, and Christ being awakened, rebuketh the windes and the waues, and then a calme followeth, and then they praise him for his power, and wisdom, and goodnesse.

We walke in this world at Christes bidding very strangely, as *Peter* when he walked to Christ vpon the water, for this world is subiect to inconstancie, and rage like the sea, to ebbing & flowing like the sea, to windes and waues like the sea, and mens estates therein are as shippes, and bricke as Glasse or Ile, and therefore not vniuersally it is resembled to a sea of Glasse. *Apoc. 4.* And the faithfull, looking too much vpon their temptations, as *Peter* did vpon the windes and waues, are ready to sinke as he was, but yet neither did he sinke, neither can the faithfull miscary, because Iesus their saviour is in presence to catch them with his hand. He that knoweth that Iesus is in him, can say as *Saint Paul* said, I am as vnknowne, yet knowne, as dying, and yet alive, as chastened, and yet not killed, as sorrowing, and yet not alwayes reioycing,

as poore, and yet making many rich, as having nothing, and yet possessing all things. 2. Cor. 6. Christ had meate that his disciples knew not of, so they that haue Iesus in them, haue both meate and drinke, and pleasures, &c. commodities, &c. which the world know not of. Many haue had experience of his sauing hand, and many haue forgotten it, like to disciples which were miraculously fed, with a few loaves and fishes, yet afterward when they were in want, they forgot it. But none haue better experience of this matter, then poore afflicted consciences, which haue beene euery houre ready to be deuoured of Sathan, and haue in the extremity of their temptations, endeouored to destroy themselves, and yet could not doe it, because Iesus hath beene in them to preserue them from becomming a pray to the deuill, but by those meanes, haue beene manifested, both Sathans mallice and raging desire to destroy them, and their weaknesse, and vnablenesse to saue themselves, and Christes wisdom, power, and vnspokeable mercy preseruing of them, to the great praise of his name.

Another point is: after what manner our faith doth apprehend Iesus Christ: whether as he was humbled, or as he is glorified: if as he was humbled, then whether as he was in his infancie, conceiued, borne, and brought vp, or in his fullnesse of yeares at mans estate, accused, condemned, and crucified? If as glorified: then whether as he rose againe, or as he ascended into heauen, or as he now sitteth at the right hand of his father, or as he shall come at the worldes end, to iudge the quick and the dead?

To this the answer is easie, looke how he is set forth in the Articles of our Creede according to the scriptures, so doth faith apprehend him, and so doth the spirit of God present him to the faith of the beleeuer. And not without great cause, for in all these hee was Iesus, and Christ, the annointed *Messiah* and Saviour of the elect. It is requisite then that we beleue in him, and apprehend him, as he is the onely begotten sonne of God, for two causes,

First, because it was he that from the beginning, was the saviour and preseruer of mankinde.

Secondly, because God the father could not finde in heauen, or earth, any in whom he was well pleased; but his owne onely begotten sonne, begotten from euerlasting of his owne nature, and substance. Then behold him in his conception most pure, to purge and purifie thy impure conception; then behold him in his birth and infancie true man; and increasing in wisdom and stature, and

fauour with God and man, for the sanctifying of thy childhood; and the increasē of Gods graces in thee as thou encreasest in yeres. Then in his pouerty, reproches and manifold wantes, behold thy pouerty reproches, and wantes sweetned, and eased to thee. Then in his death and sufferings, behold the sting of thy death, and sufferings taken away from hurting of thee, and Gods iustice satisfied, and his wrath appeased for thee: and in his resurrection, see thy flesh raised againe from the dead, and thy soule from dead workes: in his ascension, and full glorification see thy selfe ascended, and glorified, (in him I say) who is therefore called the first frutes of the dead, and in his coming to iudgement, see thy selfe acquitted before hand, because thy Sauour and redeemer, cometh to be thy iudge.

In the last place: we are to see how the faithfull are asured, that Christ is in them. And that may be done three wayes. First by looking to the effects of faith. Secondly by considering the faith of the spiritte. Thirdly by taking vew of the offices of Christ; and all these will in the end meete in one. A true iustifying faith worketh and is very liuely about many things. First about her object, Iesus Christ, to apply him to the iustification of the owner, then about her subiect, to purge & cleanse his hart from dead workes. And from hence flow peace of conscience before God, *Ro. 5. 1.* Being iustified by faith, we haue peace with God. Meaning, that being iustified by Gods free grace and fauour, through Christ, who is apprehended by faith, we haue peace with God. For otherwise, we are but instrumentally iustified by faith. For faith is but the soules foote whereby we go to Christ, and the soules hand, whereby we take hold on Christ: an instrument onely, & so as an instrument apprehending and applying, (through Gods spirit) the matter of thy iustification, which is Christ. It is said to iustify thee faithfull, I see then thou beleuest that Iesus Christ and all his merits are thine, and that for his merits sake, onely without any thing of thine, or in thee, besides himselfe, thou shalt be accepted before God vnto eternall life: and further, seelest thy heart, and conscience purged from the loue of sinne, and made studious to please God, and by all holy obedience in every thing that concerneth thee, art carefull to shew thy selfe thankfull, for that great worke of thy redemption: and lastly seelest by this meanes thy hart at peace with God, and freed from the slauish feare of sinne, death, and damnation, then is Iesus Christ in thee, & thou canst not perish, no though he kill thee, yet trust in him, for if he do kill thee, yet he will reuiue thee, & for a short life, giue thee a long life, euen for euer and euer.

*Obiit.*

*Objection.* Faith without other vertues, and graces of the spirit, as loue, hope, patience, and the feare of God, is dead, and doth not iustifie a man: therefore not faith alone, but other graces as well as faith doe iustify, or make a man iust before God.

*Answer:* Other graces as the feare of God, humility, patience, charity, &c. Do shew a iust man, vnto men, but onely faithes proper office is to apprehend Iesus Christ to the iustification of the beleeuers. And though it be true that faith, without other graces doe not iustifie, because without them it is dead, yet doth it not therefore follow that the other graces, and vertues haue any thing to do, in the article of our iustification before God: because neuer a one of them is the instrumentall cause or instrument to apprehend Iesus Christ, but faith alone: euen as we see in the body, the eye being pulled out of the head and seperated from the other members, is dead, is no true eye, it seeth not: so faith seperated from other vertues is dead, and iustificeth not, but as the eye in the head, ioyned to the body, and with the rest of the members doth see, and hath that property of seeing, appropriated vnto it selfe, and not communicated with the rest of the members: euen so faith, though it bee ioyned with other graces, yet hath it that propertie of iustifying appropriated onely vnto it, and not communicated with other graces of the spirit, because onely that, and none other doe apprehend and apply Iesus Christ, to the iustification of the beleuer.

*Obiect.* I cannot feele these things in me as I desire, and my endeouours are but weak.

*Answer:* If thy desire be ioyned with endeouour, and thy endeouour be in trueth and in earnest, then despaire not, for though with *Iacob* thou wrestle long, and receiue a blow, and halt right downe, yet at length a blessing will come, and though with the woman of *Chanaan*, thou haue many repulses, yet if thou continue still in faith, at last thy sute will be granted. Onely waite with patience, the coming of the Lordes spirit vnto thee: and hee will come, for faith is not hasty as *Esaie* sheweth. He that beleueth, shall not make hast.

*Esaie. 26. 19.*

Next, if Iesus Christ be in thee, his spirit is in thee, if his spirit be in thee, then flesh and blood cannot dominere in thee. *Rom. 8. 9.* They that are in Iesus Christ walke not after the flesh but after the spirit: that is, they live not carnall, but spirituall: not in a carnall life, but a heavenly; not a prophane, but a holie life.



As men whose conuersation is in heauen, where their head is, though their bodies be as it were vnder the water. And as the print in the waxe the weth the worke of the seale, and force of the hand that put it to, so by the impressions and alterations which the spirite of Christ maketh in the heart, it will appeare that the seale of God, or spirite of sanctification was there; whereby thou art sealed vp vnto the day of redemption. And this worke though in our first conuersion it standeth rather in beginnings, desires, and endeouours: and in extremitie of temptations, is very feeble, weake, and obscure: yet is it in trueth in the regenerate, and dooth afterwarde growe to greater strength, and is encreased with the encreasing of God, causing the smoaking flaxe, in time to flame out in zeale; in mortification; in charitie, &c.

And when I speake of the spirites being in men, I meane not that the God-head of the Holy-ghoast is in men, otherwise then as hee is euery where by his power, &c. but as the seale being put to the waxe, leaueth a printe on the waxe, without any parte of the substance of the seale, so the spirite of Christ comming into the hearts of the faithfull, doe leaue certaine holy impressions there of faith, of loue, of patience, of sorrowe, of wisdom, of counsell, of courage, of feare, of ioy, &c. without any imparting of the diuine substance: and for this cause is it called a spirit of trueth, *Ioh. 16.* because it leadeth men to the knowledge of the trueth, and a spirit of wisdom, of counsell, of strength, of courage, and the feare of the Lorde. *Esa. 11. 3.* Because it worketh all these things in the elect.

Lastly, if Iesus Christ be in thee, consider of his offices, as he is a mediator, thou hast a priest, and the Prophet, and a prince, in thee. A priest that hath sacrificed himselfe once to saue thee, and is now come into thee, by his spirite to sacrifice sinne in thee. He is a Prophet and by his word and spirite, is come to teach thee heauenly wisdom, that is to teach thee to become a foole in the world, that thou maist be wise vnto God. He is a Prince to rule thee by his lawes, to protect thee by his grace, and to subdue thy rebellious heart, and affections, vnto the obedience of his most glorious will. Now if thou canst abide to haue thy beloued sinnes sacrificed in thee, to lay downe thy owne wisdom, and to learne of him how to beleue and how to liue, and to sit with *Mary* at his feete in all humility, to be instructed in his wayes. And if thou seelest thy many affections subdued, though with much adoe, and leddest captiue to the obedience of his discipline, and go-

uerneement, then is Iesus Christ in thee. But on the contrary, if thou wilt admit him to bee thy Iesus and not thy Christ: thy Sauour, and not thy Sanctifier: thy Priest, and not thy Prophet and Prince: then feare. If thou wilt be saued by his death, and not be sanctified by his spirit, nor be sacrificed by his sacrifice, nor be taught by his Gospell, nor be ruled by his lawes, or at least no further then may stand with thy pleasure, or profite; or in some carnall respect, may stand with thy good liking. In a worde, if (as the manner of most professours is) thou neither seelest these things, neither desirest these things, nor art mouued to endeouour and strue for them,

then is thy supposed faith a plaine illusion

of the deuill, which is but the


faith of the reprobate.



H 3.

Diuers

Diuers necessarie obseruations  
upon the former Doctrines,  
with their vses.

1.  Hat without due triall, and wise examination of a mans owne selfe, he cannot know whether he hath a sauing faith or no. *The vse.* A reproofe of professours, that make no more conscience of this dutie.

2. None but the faithfull can prooue and examine themselues whether they are in the faith or no, and the faithfull do with patience and wisdom abide the triall. *Vse.* If thou hast neither will nor skill in this businesse, then feare, and pray for both.

3. As none can see the Sunne, but by the light of the Sunne, so none can trie his faith, without faith. *Vse.* Against those that goe about this worke by naturall reason: and spoile themselves by vaine speculations, and Philosophicall vanities.

4. The reprobates haue neither true faith, nor the spirite of Christ in them, to ioyne obedience with their knowledge. *Vse.* A terror to Athists, Papiists, Libertines, Newters, Belly-gods, and carnall Gospellers, who haue no impression of the sanctifying spirit, to assure them of their election.

5. The elect haue faith at one time or another, in one measure or another. *Vse.* Whosoever therefore finde faith in them, haue a sure testimonie of their adoption and election.

6. The faithfull hauing Christ in them, cannot perish, but are most assured by their sanctification, of their saluation. *Vse.* Fie vpon Poperie which holde that Christ is in the faithfull, and yet deny them assurance of saluation.

7. As faith, and obedience, regeneration and sanctification, mortification and newnesse of life, be fruites of Christs spirit, and signes of our election, so contempt of mortification and newnesse of life, and fretting against the doctrine and teachers thereof, are euident markes of reprobation. *Vse.* A terror to the wicked, who cannot endure to  
heare.

## OBSERVATIONS.

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heare of their faults, nor will be perswaded to amend their liues.

8. No man can make tryall of his faith, but by the knowledge of Gods worde, especially the grounds of religion. *Use.* First, against Poperie which maintaineth the ignorance of the Scripture, is the mother of deuotion. Secondly, to stirre vp men to labour for a standing and preaching ministry amongst them, and chiefly for catechising in the principles of faith.

9. The elect knowing by the power of faith, and fruites of Christs spirit, that Christ is in them, and they in him, are assured that all things shall worke for the best, and howsoeuer it goeth with them for things of this world, yet they cannot perish, but are most riche in pouertie, and happy in death. *Use.* First, to worke patience in afflictions. Secondly, to breede a contempt of the world, and for Christs sake: for as he that walketh in the light of the Sunne, careth not greatly for the light of the Moone; so he that hath Iesus Christ, hath wisdom, redemption, and righteousness, and careth not for the wisdom and glory of the world, and dooth so little feare death, that with *Simeon* he desireth to departe, because he knoweth it shall be in peace, and with *Paul* to be dissolued, and to be with his Sauiour and Prince of peace, which faith hath tolde him to be best of all.

10. The beginnings of this tryall, and of faith it selfe, and the vse of the meanes to beget and encrease faith, are harde and weake at the first, but in time they growe easie, and are increased. *Vsus.* Let not any be discouraged at their hard beginnings, nor crossings, nor dulnesse or heauinesse, or vntowardnesse to prayer, to beleue, to heare, to obey, to mortifie, &c. so long as he endeuoureth in truth of heart to encrease. For, as heauie foules haue much a doe to rise being on the ground, but rise betweene fluttering and flying, till they get vp, and being vp, flie aloft with ease, so Gods children finde it with themselves:

but by strining they shall soe aloft, and exercise their  
faith and prayer, and obey, &c.  
with ease.

*Soli Deo gloria.*